

THE
LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT

NORTHAMPTON, MASS., AUG. 1850;

INCLUDING

THE JOURNAL OF PROCEEDINGS,

A GENERAL INDEX TO THE VOLUMES THUS FAR PUBLISHED,

AND

A LIST OF MEMBERS, PAST AND PRESENT.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

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AMERICAN INSTITUTE OF INSTRUCTION.

TWENTY-FIRST ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

NORTHAMPTON, AUG. 13, 1850.

THE Institute met in the Town Hall, and was called to order by the President, at 10 $\frac{1}{4}$ o'clock, A. M.

Prayer was offered by the Rev. Dr. Day, of Northampton.

The Association listened to remarks by the President, which were responded to by Rev. Dr. Allen.

Editors and Reporters were invited to occupy seats at the table.

The Records of the last meeting were read by the Secretary.

Messrs. Wm. D. Swan, of Boston, Leonard Read, of Roxbury, L. Wetherell, of New York, A. A. Gamwell, of Providence, R. I., and Thomas Baker, of Gloucester, were appointed a Committee to report a list of officers for the year ensuing.

An Introductory Address was delivered by the Hon. Henry Barnard, of Connecticut.

Adjourned to 2 o'clock, P. M.

At 2 o'clock, P. M., the Institute met according to adjournment.

The subject of Mr. Barnard's Lecture was discussed by Messrs. Field, of Boston, Greenleaf, of Bradford, S. S. Greene, of Boston, and Northend, of Salem.

The Nominating Committee presented their Report.

On motion of Mr. Northend, of Salem, it was voted that the Report be accepted. It was then ordered to be printed.

At 2½ o'clock, a Lecture was pronounced by Rev. J. P. Cowles, of Ipswich.

Voted, To have a recess of five minutes.

The discussion of the topics contained in the morning's Address was continued by Messrs. S. Graham, of Northampton, and Wells, of Newburyport.

Voted, On motion of Mr. Greenleaf, of Bradford, that the subject of the afternoon's Lecture be taken up and discussed.

Mr. Greenleaf led in the discussion.

Mr. Bulkley, of Albany, moved to resume the discussion of Mr. Barnard's Lecture.

A spirited discussion was carried on for some time, in which Messrs. Bulkley, of Albany, McElligott, Cutter, Thompson, and Partridge, of New York, Kingsbury, of Providence, Burleigh, of Maryland, Wetherell, of N. Y., and Baker, of Gloucester, took part.

The Institute then adjourned to meet at 7 o'clock.

The President called the Institute to order at the time appointed, and the discussion of Mr. Barnard's Lecture was resumed. Able and appropriate remarks were made by Messrs. McElligott, Thompson and Reed.

Mr. Thompson, of New York, presented the following resolution, which was adopted.

Resolved, That the thanks of this Association be presented to the Hon. Henry Barnard, for his able and useful Lecture, delivered by him to-day, and that it be printed

for gratuitous distribution, if the funds of the Institute admit of it.

At 7½ o'clock, the Institute listened to a Lecture delivered by Rev. Mr. Whiting, of Lawrence.

Voted, That when we adjourn, it be to 8 o'clock to-morrow morning.

Voted, To adjourn.

Wednesday Morning, August 14th, 8½ o'clock, the Institute assembled according to adjournment.

Prayer was offered by Rev. Mr. Ellis.

The resolutions offered by Hon. H. Barnard were briefly discussed, and then laid on the table to make way for a Lecture. At 9 o'clock, A. M., a lecture was given by Mr. Barnum Field, of Boston.

Voted, To reconsider the vote whereby this hour was assigned for the choice of officers.

On motion of Mr. D. Swan, it was voted to take a recess of fifteen minutes.

At 11 o'clock, a Lecture was delivered by Mr. C. C. Chase, of Lowell. Subject, "*God's Plan for Educating Man.*"

The following resolution was presented by Mr. J. N. McElligott, and was adopted.

Resolved, That the thanks of this body are most justly due to C. C. Chase, Esq., for the sound and educational views with which he has made his Lecture to abound, and for his manly and eloquent expression of them.

Voted, That the Institute adjourn to 2 o'clock, P. M.

At 2 o'clock, the Institute met according to adjournment.

Voted, To proceed to the election of officers.

Messrs. Philbrick, Anthony, and Baker were appointed a committee to collect and count the votes.

The balloting for officers for the ensuing year resulted in the election of the following list, viz: —

PRESIDENT.

Gideon F. Thayer, of Boston, Mass.

VICE PRESIDENTS.

Thomas Sherwin, Boston, Mass.
John Kingsbury, Providence, R. I.
Barnum Field, Boston, Mass.
Samuel Pettes, Roxbury, "
Barnas Sears, Newton, "
Horace Mann, " "
Benjamin Greenleaf, Bradford, Mass.
Daniel Kimball, Needham, "
William Russell, Merrimac, N. H.,
Solomon Adams, Boston, Mass.
Henry Barnard, Hartford, Conn.
Wm. B. Fowle, Boston, Mass.
Wm. H. Wells, Newburyport, Mass.
Edwin D. Sanborn, Hanover, N. H.
Richard S. Rust, Northfield, "
Alfred Greenleaf, Brooklyn, N. Y.
Nathan Bishop, Providence, R. I.
Wm. D. Swan, Boston, Mass.
Charles Northend, Salem, Mass.
Samuel S. Greene, Boston, "
Roger S. Howard, Thetford, Vt.
Benj. Labaree, Middlebury, "
Edward Wyman, St. Louis, Mo.
Thomas Cushing, Jr., Boston, Mass.
Rufus Putnam, Salem, Mass.
Ariel Parish, Springfield, "
Leander Wetherell, Rochester, N. Y.

RECORDING SECRETARY.

John Batchelder, Lynn, Mass.

CORRESPONDING SECRETARIES.

Charles Brooks, Boston, Mass.

George Allen, Jr. " "

TREASURER.

Wm. D. Ticknor, Boston, Mass.

CURATORS.

Nathan Metcalf, Boston, Mass.

Wm. O. Ayers, " "

Samuel Swan, " "

CENSORS.

Wm. J. Adams, Boston, Mass.

Joseph Hale, " "

John D. Philbrick, " "

COUNSELLORS.

Amos Perry, Providence, R. I.

Daniel Mansfield, Cambridge, Mass.

Samuel W. King, Lynn, Mass.

Jacob Batchelder, Jr., Lynn, Mass.

Daniel P. Galloup, Salem, "

Albert A. Gamwell, Providence, R. I.

Elbridge Smith, Cambridge, Mass.

Solomon Jenner, New York.

Thomas Baker, Gloucester, Mass.

J. B. Thompson, New York.

F. N. Blake, Barnstable, Mass.

Charles Hutchins, Rockport, Mass.

On motion of J. W. Bulkley, of Albany, N. Y.

Resolved, That the thanks of this Institute are hereby presented to Rev. J. P. Cowles, Rev. L. Whiting, and Mr. Barnum Field, for their able lectures, and that copies be requested for publication.

The Secretary being absent, Leander Wetherell, of Rochester, N. Y., was chosen Secretary *pro tem*.

At 2½ o'clock, a Lecture was given by Mr. J. D. Philbrick, of Boston, on the "*Characteristics of the True Teacher*."

On motion of Mr. Swan, of Boston, it was voted to take a recess of five minutes.

Mr. Richards, Instructor of the Institution for Idiots at South Boston, being called on, made some interesting remarks on the mode of teaching this class of unfortunate children.

Mr. H. Hirzel, Director of the Asylum for the Blind at Lausanne, Switzerland, was also called on and spoke on the subject of education in general, and the course pursued at the Institution of which he is Principal.

Remarks were made by Dr. Graham, J. W. Bulkley, and O. B. Peirce.

Voted, That the thanks of the Institute be presented to Mr. H. Hirzel, for his appropriate remarks on the Educational interests of Switzerland.

Adjourned to meet at 7½ o'clock.

Wednesday Evening, 7½ o'clock, met as by adjournment.

A Lecture was delivered by Mr. Edward Wyman. Subject, "*The Influence of the Social Relations in the West upon Professional Usefulness and Success*."

An Essay, "*On Instruction in History*," presented by a lady, was referred to a committee composed of the following gentlemen, viz:—Messrs. Mack, of Watertown,

Kingsbury, of Providence, R. I., and J. W. Bulkley, of Albany.

N. P. Banks, Jr., Esq., Assistant to the Secretary of the Massachusetts Board of Education, being called on, made some able and interesting remarks on the subject of Popular Education.

Voted, To adjourn to to-morrow morning at 8½ o'clock.

Thursday, August 15th, 8½ o'clock, A. M., the Institute assembled.

Prayer was offered by the Rev. Mr. Swift, of Northampton.

At 9 o'clock, a Lecture was pronounced by Mr. Solomon Jenner, of New York, on the "*Importance of Early Training*."

On motion of Mr. Wetherell, of Rochester,

Resolved, That the thanks of this Association are due to Mr. Wyman, for his excellent and truthful Lecture, and that he be requested to furnish a copy for publication.

Voted, To take a recess of ten minutes.

The subject of Rev. Mr. Whiting's Lecture was discussed by Mr. Bunker, of Nantucket.

At 11 o'clock, a Lecture was delivered by Hon. Amasa Walker, of North Brookfield, on "*Political Economy as a Study for Common Schools*."

The Institute then adjourned.

At 2 o'clock, P. M., met according to adjournment.

An Essay on "*Instruction in History*," by Miss Elizabeth P. Peabody, of Boston, was read by Mr. Mack.

On motion of Mr. Adams, of Boston, it was voted to publish the Essay presented by Miss Peabody.

On motion of Mr. Peirce, the following Resolution was adopted. —

Resolved, That the thanks of the Institute are due, and

are hereby tendered to Miss Elizabeth P. Peabody, for the Essay on History read before us, and that we hope this Essay is but a precursor of many other literary and scientific productions from our friends, the ladies.

On motion of Mr. Rainy, of Ohio,

Resolved, That in view of the benefits which New-England has received from her Free Schools during the last two hundred years, this Association, mainly composed of New-England teachers and educationists, earnestly recommend to each of the other States of this nation, the provision of schools, in which tuition shall be entirely free to all of her children.

The Resolution was discussed by Messrs. Rainy, of Ohio; Anthony, Philbrick, Swan, Greenleaf; Lee, of Buffalo, McElligott, of New York; Graham, Banks; and McKeen, of New York city. After which it was adopted.

Voted, To adjourn to 7½ o'clock.

At 7½ o'clock, met according to adjournment.

On motion of Mr. Greene, of Boston, it was

Voted, To refer the following resolution by Mr. Barnard to the Government of the Institute.

Resolved, That the Board of Directors are hereby authorized to make application to the Legislature of each of the New-England States for a pecuniary grant in aid of the objects of the Institute, viz: —

a. The appointment of an agent or secretary who shall devote his whole time to advancing the objects of the Institute.

b. The enlarging of the Library or Depository of the Association. This might be done in connection with the Board of Education of Massachusetts. There should be one large Library of Educational Documents in New-England, with an Index.

c. The publication of

1. A New-England Journal of Education, under the joint coöperation of the State Teachers' Association, and the State Educational authority of each State.
2. A series of Tracts, or Essays — each devoted to a discussion of a particular subject, and offered for circulation at the cost of production. The Series to make an annual volume.
3. An Annual Report of the Condition of the Common Schools in each of the New-England States — and if practicable, a Sketch of the Progress of Education in other States.
4. Contributions to the Newspapers by Correspondents.
 - d. The holding of at least one session in each of the New-England States — for such local attendance as can be secured.
 - e. An occasional Festival — a meeting not for work — but for recreation — for conversation.

On motion of Mr. Wells, of Northampton,

Resolved, That the Censors be requested to prepare a Catalogue of the Members of the Institute, and publish the same in the Proceedings of this Meeting. Adopted.

At 8 o'clock, a Lecture was delivered by Rev. E. S. Gannett, D. D., of Boston.

Mr. Greene, of Boston, made some appropriate remarks on the subject of the Lecture.

On motion of Mr. Swan, of Boston,

Resolved, That the thanks of the American Institute of Instruction be tendered to the citizens of Northampton for their generous hospitality in opening their houses for the entertainment of the ladies who have honored the Institute by their presence on this occasion, and for their many acts of kindness during our visit to this place.

Resolved, That we tender our thanks to the gentlemen

who have lectured before us, and that they be requested to furnish the Censors with copies for publication.

Resolved, That our thanks be tendered to the Directors and Superintendents of the several Railroad Companies for the facilities they have furnished us for attending this meeting.

Mr. Rainy, of Ohio, moved that the next meeting of the Institute be held in Ohio.

Resolved, On motion of Mr. Bulkley, of New York, that the thanks of the Institute be presented to the President for his courteous, energetic, and faithful discharge of duty.

The President read some appropriate lines sent in by a lady.

The evening of the third day of the Convention being well nigh spent, and the business of one of the most interesting meetings of the Institute completed, the twenty-first annual session of the Association closed with some happily suggested and very appropriate remarks by the President, and the singing of Old Hundred by the multitude in attendance.

Adjourned *sine die*.

JOHN BATCHELDER, *Rec. Sec.*

ANNUAL REPORT.

THE Directors of the American Institute of Instruction, in presenting their Report of the present condition of the Association, have much satisfaction in stating that, as far as the interest and activity of its members in the objects for which it was established are concerned, it is highly flourishing and thrifty.

At its Annual Session, held at Montpelier, in 1849, it added seventy-one new members to its roll; among whom were several of the most distinguished citizens of Vermont.

Its lectures and debates were of a high and useful character, and the attendance of teachers and other friends of education, large, and increasing to the closing day. The hospitalities of the citizens were tendered to persons from abroad, and Resolutions complimentary to the Institute were passed by the people, after the adjournment.

The volume for that year, containing eight lectures, has been published, and adds another valuable book to the educator's library.

The Secretary of the Board of Education has kindly invited the Institute to make use of his room at the State House, as a depository for its library, papers, &c., and for the meetings of the Government; which offer will be gratefully accepted, and the books, &c., be removed thither at an early day.

The renewal of the Legislative grant of three hundred dollars a year, which was petitioned for, at the last session of the General Court, was refused — through an accidental circumstance, as is supposed, — but the Directors have a well-founded assurance of success, at the ensuing session.

At any rate, believing, as they do, in the still existing capacity for usefulness, — in the momentous concerns of the general education of the people, — of the American Institute of Instruction, they devoutly resolve to sustain it by all proper means and efforts.

If it has “rendered the State some service,” more remains to be performed, which it will be their purpose, as it is their pleasure, to see accomplished.

The Treasurer reports the funds in his hands to be sufficient to meet the claims of the Lecturers for the present year; and for other unavoidable expenses, they confidently trust that means will be furnished according to the need.

For the Directors,

| | |
|-------------------|--------------|
| GIDEON F. THAYER, | } Committee. |
| JOHN KINGSBURY, | |
| WILLIAM D. SWAN, | |

BOSTON, AUGUST, 1850.

LECTURE I.

GOD'S PLAN FOR EDUCATING MAN.

BY C. C. CHASE,
OF LOWELL.

THERE is a great law pervading the infinite universe, which to know is wisdom, to love is piety, and to obey is holiness. It is the perpetual revelation of the divine will, the ceaseless manifestation of the Deity to man. By it the heavens revolve, declaring, as they pass, the glory of God. By it all nature lives and moves in delightful harmony. It bids the busy ant provide her meat in the summer, and the bird of passage to fly from the winter storm. It tells the confiding sparrow to build her nest upon the altar, and the young ravens to cry and seek their food from God. Such beautiful harmony has this great law introduced into all things which fill the boundless space, that the ancient philosopher, enraptured as he gazed, declared that he could *hear* the music of the spheres.

Alas! that a single discord should mingle with music so divine. Man alone has disturbed the harmony. Man

alone has wandered from the path of his own better nature ; and it is the burden of revelation, of the atonement, and of all true religious instruction, to bring him back again. The beseeching voice, "*return, return,*" was never uttered to the birds of the air, or to the beasts of the field, but to the children of men. The Savior does not point us for perfect faith to Abraham, or for perfect glory to Solomon ; but to the fowls which receive their food from heaven, and the lilies by the wayside, which refresh their beauty in the morning dew.

How fondly man clings to the creations of his own fancy, how slowly he returns to the path of his own better nature, and how reluctantly he submits to the great plan of infinite wisdom, appears in many a tale even of simple life.

A cheerful submission to God's great plan for educating man, is, perhaps, the last lesson which the friends of education shall learn. The humblest mortal in the darkest hour, must try all his own theories before he can adopt the plan of infinite wisdom.

In yonder humble dwelling, behold a poor widow with her little son, the only sharer of the silence and the solitude with which death has shrouded her once happy home. The blush that mantled her bridal cheek has fled ; the hopes that gilded her bridal morn have faded away ; the face whose smile had sweetened all her toil, is mouldering back to dust ; and nothing is left her but a dark future, and a life of lonely labor and consuming care. As she turns to her little son, a new pang visits the widow's heart. How many an evening hour had these fond parents whiled away, in forming plans

for the future education of their beloved child. How cheerfully had they pledged themselves to devote the earnings of their daily toil, and the income of their little farm, to the education of a boy who was to be the ornament of their lives and the honor of their name. But "the dear deceit had passed away;" and the gloom which death alone can leave, had shrouded her humble home, and buried all her hopes. "*I could bear it,*" she exclaims, "yes, *I could bear it all,* but my orphan boy, what shall I do for him? These poor, feeble hands of mine cannot sustain us both, and must he, too, toil by his mother's side? Shall his playmates be clad in rich apparel, and live and sport in leisure, while my dear boy must be clothed in rags, and bow down his neck to the yoke! Shall the children of pride pass him by with a glance of scorn, while he shall raise his form, bowed down with poverty and toil, and return only the sad, submissive look of a slave? *I cannot bear it.* My God, what have I done that I should be thus afflicted? Why dost thou dash my hopes, my plans, all to the earth?"

But a better spirit speaks to the widow's heart. It is a heavenly warning — it is a father's reproof. It whispers: — "This is *God's plan* for the education of thy son, and thou must submit. It is *God's plan*, and the toil and the affliction are but a part of the plan, and thou must submit."

It was, indeed, a voice of heavenly wisdom. It was light to her darkened mind — it was balm to her torn and wounded spirit. The future now grew bright. That widow and her son toiled cheerfully on. Labor and weariness, disappointment and sadness, often check-

ered their humble career; but the heavenly voice, "*it is God's plan,*" as often whispered comfort to the widow's heart. She lived to see many a child of the rich and the proud, whose lot she had envied in that dark hour of her affliction, descend to a fool's or a drunkard's grave, while she, upon her death-bed, was permitted to rest her eye upon a man who, through all her declining years, had been her comfort and her pride, and whom she left behind, an ornament to a beloved father's name, an honor to himself and to his race.

The secret of that poor woman's success in the instruction of her son, is shortly told. She brought him up according to *God's plan*, and not her own.

Such has been the education of the noblest minds the world has ever seen. Through toil, and struggling, and disappointment, and affliction, they have reached the summit of their glory.

The simple picture which fancy has already drawn, has foreshadowed the subject of my address this morning: —

GOD'S PLAN FOR EDUCATING MAN.

I ask, then —

- I. — *What is God's plan for educating man?*
- II. — *What will be the result of all attempts to improve upon this plan?*
- III. — *How can the study and contemplation of this plan, aid us, as teachers, in the practical instruction and government of our schools.*

1. *What is God's plan for educating man?*

Let us first look to *Revelation* for an answer. I do not speak of man, as he once was, a pure, innocent

being, whom the loveliness of virtue and the beauty of truth, were motives sufficiently powerful to restrain from every sinful thought and every unhallowed deed, but of man after he had sold his birthright and resigned his crown. I come not here as a theologian, but I see, in letters of light, almost upon the first leaf of the Bible, the clear declaration of *God's plan for educating man*. His destiny is thus recorded: — “*Cursed is the ground for thy sake. In sorrow shalt thou eat of it, all the days of thy life. Thorns, also, and thistles, shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground.*”

Sad destiny, but yet *the* destiny of fallen man — a destiny which he must not, cannot escape — laws which he must and shall obey. Hereafter all human happiness consisted in a cheerful conformity to these laws. When God says, “in the sweat of thy face shalt thou eat bread,” he means that man’s happiness, his interest, demanded that he should earn his bread by the sweat of his brow. This, henceforth, was to be a part of his discipline; and the sorrow and the toil, the thistle and the thorn, were to be essential elements in subduing his passions, in chastening his pride, and in developing his mind. Without these, man could be neither happy, great, or wise. And could our first parents have scaled the walls of Paradise, or passed by the flaming sword and the Cherubim that kept the guard, no bowers of Eden would restore the joys of innocence, or gentle zephyr waft its wonted delight. They would feel that Paradise itself was not their home, and once more,

— “ with wandering steps and slow,
Through Eden take their solitary way,”

and once more, as their only source of real happiness, resign themselves cheerfully to their new destiny, in which it is God's mysterious will that they shall toil on in sorrow and sadness, and eat their bread in the sweat of their brow.

Sad destiny, indeed, were it not for one bright star of hope, which glimmered from afar : — “ *the seed of the woman shall bruise the serpent's head.*” This star of promise shines brighter and brighter, as the years of revelation roll on. It reveals, in the distant future, the great Atonement for sin, and the rewards of heaven. Its light is the solace of man's weary pilgrimage, the final rest from his suffering and his toil.

And here I may remark, that it is this light which constitutes the difference between God's government and human bondage. The one is a discipline of toil and sorrow, cheered up by visions of hope and of future glory ; the other is a discipline of toil and sorrow, darkened by the gloom of despair.

But to return to our subject — let us trace down the pages of Revelation, and everywhere the same lesson is taught us. The sufferings of the cross do not change the destiny or the discipline, but only confirm the promise and secure the reward ; and even the great apostle, whose intellect equalled his zeal, confesses that God's plan for educating man had not changed, and thanks his God for his stripes and his bonds, as a part of a wise and wholesome discipline, and calls them but a “ light affliction, which is but for a moment,” and which shall

work out and educate him for "a far more exceeding and eternal weight of glory."

Such is the teaching of the Word of God. Throughout its sacred pages, earth is a wilderness, man is a pilgrim, and life is but a shadow.

What does *History*, the great interpreter of revelation, teach us to be God's plan for educating man?

What nations and what men have attained the highest summit of glory? What races now rule in the empires of the earth? Did they come from the mild and gentle South, or pour forth from the cold and barren North? Were they bred in the lap of luxury or nurtured by the hand of toil? If it is now true that

"Westward the star of empire takes its way,"

has it not been always true that the tide of power has moved from the ruder to the fairer clime? And has it not been equally true, that this emigration has tended to undermine and destroy the physical and intellectual strength of the races of men? Indeed, I fear not to venture the assertion, that if, in some yet unknown land, there could be discovered a second garden like that of Eden, alluring man to enter in and dwell, there is no race of fallen beings, who could inhabit it, and still retain their physical, or moral, or intellectual power. The serpent again would tempt the woman; the flaming sword of pestilence again would guard the gate. God has doomed man to a ruder destiny, and his interest and his happiness demand that he should submit.

Hence it is that the most renowned nations are those which, by their own laws or the laws of nature, have been forced to pass through the ordeal of hardship and

toil. Greece, the land of intellect and of beauty, possesses but a rude and mountain soil. What wonderful vigor did the stern laws of Lycurgus give to the Spartan mind! The sinews of Rome were hardened by perpetual war; but, when the strife was over, how soon did the hardy sons of the stormy North, come down to desolate her beauty and trample on her pride. A dynasty of Northern Tartars have long sat on China's ancient throne; and the South of Asia is but a dependency of British power. Look, too, at the South of Europe, the loveliest portion of the earth; how are its power and its beauty passing away! Compare Spain with England; the Ottoman Empire with Russia; Sicily with Scotland, and Italy with Germany; and see how the ruder soil and clime hold the preponderance of power.

Look also at the new world, and compare the type of colonization of the Spaniard who chose the fairest portions of America, with that of the Englishman who built his cabin beneath a stormy sky. And even in our own native land, Virginia was colonized by a proud aristocracy of wealth and fashion, Massachusetts by an exiled band; Virginia boasts of natural advantages of soil and clime and mineral wealth, equal to almost any spot on the face of the earth, while the son of Massachusetts must toil upon a comparatively barren soil, and beneath a cold and stormy sky. And yet Massachusetts is more than five times as densely peopled as Virginia, and possesses a moral, and physical, and, I will add, an intellectual wealth, immeasurably above her.

Compare the whole North with the whole South. Even the little county of Essex can boast of a wealth

greater, by a million of dollars, than all the great and chivalrous, and terrible state of South Carolina ; if her property in slaves be excluded from the estimate. And why all this difference ? It is because the son of New England has cheerfully submitted to his destiny of toil, and has eaten his bread in the sweat of his brow ; while the son of the sunny South has wrung out his livelihood from the sinews of the slave.

If we turn from the history of nations to that of men, the same great truth will be revealed, that toil, and disappointment, and suffering, are essential elements in God's plan for developing the faculties of the human mind. How beautifully is this principle illustrated in the life of the good old patriarch who was called the friend of God, the noblest title mortal ever bore. Exiled from his native home, driven from the land of promise, at the peril of his life, called upon to raise the bloody knife over the innocent bosom of the son of his love, he came forth from all his trials, the noblest of men. And while the selfish Lot was driven with terror from the city of the fertile plain, he, as he gained a scantier livelihood by feeding his flocks on the hills of Canaan, enjoyed the presence of God and the visits and converse of angels. Moses and David, Isaiah and Daniel and Paul, men of the sublimest intellect the world has ever seen, all passed through the furnace of affliction, and wore a crown of thorns before they received a diadem of glory. "Out of the *depths*," says the king of Israel, in the hour of his sorrow, "out of the *depths* have I cried unto thee, O Lord !" And was not such the history of all the saints ; and even the Son of God, in assuming the nature, assumed also

the discipline of a fallen man, and he, too, the great "Captain of our salvation, was made perfect through suffering."

Profane history tells us the same story. The noblest benefactors of man have lived in the caves of the earth. The most brilliant genius has shone forth from amidst the gloom of suffering and toil. Homer, and Milton, and Ossian, were blind. Shakspeare was but an humble boy. Cowper's sweetest songs were the product of a sad and gloomy mind; and many of the beautiful poems of Montgomery, and the Pilgrim's Progress of the immortal Bunyan, issued from a prison's walls. I need not speak of the trials and sufferings of the great reformers in religion and science; of Luther, of Galileo, of Knox, and of Baxter. You know their history too well.

Even our own native land will afford illustrations of the subject before us. Washington, the father of his country, was a widow's son. Patrick Henry, that remarkable exception to almost all other rules, was forced to pass through the school of disappointment and mortification, ere his talents blazed forth in their full effulgence. Jefferson, whose talents, at least, we all admire, when fourteen years of age, was an orphan boy. Jay and Hamilton, of illustrious memory, through what a storm of slander and abuse, did they fight their way to fame. Jackson, the man of an iron will, was in early infancy, a widow's son. That noble man, for whom America is clad in sackcloth, had borne the burden of the day in the untented field; and of the two greatest living statesmen of whom she can boast, the one was bred among New England's rudest hills, and the other, an

orphan child, was once known as the "mill boy of the slashes."

What does the experience of every day teach us to be God's plan for educating man?

What is there that does not teach us that this is a world of discipline — a life of suffering and toil? Else why is our life like a vapor which appeareth for a little time, and then vanisheth away? Why are our darlings torn from our hearts, and "why go we mourning all the day long?" Why does the blush of beauty so early fade away, and the pride of manhood bow down, with the burden of age? Why are love and friendship such precarious treasures, and why does the wounded heart so often recall the memory of those "dear, happy hours that can return no more?" Why, Oh God, dost thou bring man into existence with anguish and with pain, and, after this mere flash of life, why dost thou "change his countenance and send him away?" What mean the drought of summer and the winter storm? What mean the blighted blossom and the fruit untimely fallen? Why is the future always brighter than the past; to-morrow always more abundant than to-day? Surely this *is* a world of discipline — this *is* a life of sorrow and of toil! But it is God's plan, and we must submit.

I close this part of my subject, by asserting what I think has been clearly proved, that Revelation, History, and Experience, indicate that God's plan for educating fallen man, is to subject him to a severe discipline of trial and of labor, in order to subdue his passions, and chasten his pride — at the same time setting before him the rewards of virtue, and the hope of future happiness.

We come now to the second part of our subject, and ask, *What will be the results of all efforts to improve upon God's plan for educating man!*

To a reflecting mind such a question scarcely deserves a reply. Shall the potter be instructed by the clay, and shall we presume to point out to infinite wisdom a more excellent way?

All experience tells us that the true sphere of human happiness is found in cheerfully submitting to God's righteous discipline, and in patiently enduring our full share of the trials and labors of life — and that all attempts to escape this discipline, or to transfer our portion of life's toils to another, are ruinous to the true interests and happiness of man. God clearly indicates his plan by rewarding toil with happiness, and sloth with misery and pain.

Look about you and behold, in every face you meet, the proof of what I say. Who wears the brightest smile, the man of thrift and industry, or the idler who watches for the going down of the sun? Who enjoys the most refreshing sleep? Who eats the sweetest food? "Toil," says an old proverb, "is the poor man's sauce." The father who accumulates an estate, enjoys it far more, in the acquisition, than the son who has the task of squandering it away. The sluggard is the most miserable of men. It is not *rest* that he enjoys; it is *torpor*. *Rest* implies sensation of relief from toil; and rest that is not *felt* is not rest. There is a vast difference between paralysis and rest — between palsy and repose. Such, too, is the repose of the mind — it implies previous exertion, thought, action. And this sweet

repose of body and of mind, is the reward which God bestows upon us for our obedience to the laws of our being.

And who would be without the pleasures of repose, which follow the labors of the body, and the struggles and sorrows of the mind !

“ Who that would ask a heart to dulness wed,
The waveless calm, the slumber of the dead ?
No, the wild bliss of nature needs alloy,
And fear and sorrow fan the fire of joy.”

Indeed, the very constitution of the human mind is such, that we have within ourselves the most powerful stimulus to exertion ; for it is beyond the power, even of the sluggard, to put his *mind* to rest. While the body steals its guilty slumbers, the mind wanders to the ends of the earth. It builds a mansion of delight, but a thought dashes it to pieces. It roams in the fields of forbidden pleasure, but the thunderings of conscience frighten it away. It finds no peace without, it turns within upon itself, and finds a pandemonium there. Remorse goads ; anger raves ; envy torments ; disappointment embitters ; and memory rebukes. Every thing within and without, demands of the sluggard to wake from his guilty slumbers, and to seek relief in the performance of those duties which his own conscience tells him, are but his just share of the labors and toils of life.

After all the artificial means which wealth and ingenuity may employ, the great source of human happiness is found in conquering the difficulties, and outriding the storms of life. *Success*, — *success* is the goal that ends

the race. *Success* is the reward for the strife, and the laurel for the victor's brow. And the joy which swells the conqueror's breast, when the battle is over, and the pæan is sung, is not more full than that which fills the heart of the simple maid who lightly sings because her task is done.

It is curious to observe that all our luxuries must be obtained at the expense of labor, and many disappointments of our hopes. It is thus that our joy is enhanced when we meet with success. It is thus that nature requires us to toil. The pearl is buried in the ocean depths; the diamond hides coyly from the miner's eye; and the sweetest flower hangs down from the mountain cliff. It has been well remarked by a British philosopher, that "one part of nature's education is, that, by the course of things, children must often exert all their muscular force and employ all their ingenuity in order to gratify their curiosity and satisfy their little appetites. What they desire is only obtained at the expense of labor, and patience, and many disappointments." And was it not so in the days of *our* boyhood? Did not the nut and the cherry hang upon the utmost spray; and the strange wild bird whose voice we loved to hear, beguile our weary footsteps into the darkest forest, and far away from our childhood's home?

It is thus that nature teaches man to labor. Our sweetest sleep, our most delicious food, our richest enjoyments, are purchased by the sweat of the brow. And even love itself, whose very exercise is the most refined and exalted pleasure, is to be induced as the result of personal labor; for who can love a person, an object, or a cause, which has cost himself no toil. In social

life, that is the happiest family on earth, in which intelligent enterprise meets with its just reward. To such a family, life is earnest — blessings are precious, because their value is known ; and by its fireside, the toils and successes of the past, and the bright hopes that cluster about the future, are themes of perpetual delight. Well did the wise man say : “ Go to the ant, thou sluggard, consider her ways, and be wise.” He might have added, “ and be happy too ;” for labor is the sphere of happiness.

But we will dwell no longer upon this part of our subject ; for I think it sufficiently clear, that God's plan for educating man, is to subject him to a severe discipline of trial and labor, and that the true sphere of human happiness is found in cheerfully submitting to the terms of this discipline, and in patiently enduring our full share of the disappointments and labors that fall to our lot.

Thirdly and lastly, we ask, *How can the study and contemplation of God's plan for educating the human mind, aid us, as teachers, in the practical instruction and government of our schools ?*

Because God educates man by subjecting him to a discipline of suffering and toil, I do not mean to infer that it is a teacher's duty, for the sake of developing the powers of his pupil, to demand of him a task which he cannot perform, to strike a blow which he does not deserve, or to arouse his passions in order to humble his pride. I am no friend of monkish penance, or self-inflicted torture. Let the superstitious devotee starve himself on Fridays, put gravel in his sandals, sleep on

the ground, and crawl on his knees ; I believe that the human heart needs no foreign stimulus, no artificial provocation, no cruel racks, or inquisitorial torture, to force it to reveal its depravity. Let the teacher place before his pupils the just requirements of *law*, and let him faithfully and honestly maintain the integrity of that law, and I have no fears that he will not find enough proud hearts to humble, enough stubborn wills to subdue. It is your easy teacher, who either has no laws, or has no respect for the laws which he does have, who never sees the violation of law on the part of his pupils. A pattern of obedience, indeed, is the school in which no laws exist to be disobeyed ! A very saint is the man whose neighbors have no property for him to steal !

But yet we are told there is no need of all this struggle to sustain the law — that there is so much natural goodness in the heart of the child, that, if the stern law, and the cruel rod, and the proverbs of Solomon, and other “relics of barbarism,” were out of sight,

“ He would not stir, nor wince, nor speak a word,
But he would sit as quiet as a lamb.”

This delightful theory has been falling on our ears, like “a very lovely song of one that hath a pleasant voice, and can play well upon an instrument.” It has bewitched the brains of verdancy ; it has touched the fond and doting mother's tender heart. It has given to the visionary a telescopic eye, till he could see, far off, a Utopian land from which the errors of the barbarous past and of the half-civilized present, are all excluded, and where the child of nature, innocent and free, may develop the inborn goodness of his heart, untrammelled

by the sternness of the law. But you and I, my friends, must "die without the sight;" or if our visionary friend should so far succeed in improving his telescopic sight, as clearly to descry the true nature of man, even in his own Utopia, I fear that we should hear him sigh,

"Oh, star-eyed Science! hast thou wandered there,
To waft us home the message of despair!"

Such blessed visions have never visited me. I have used the rod, and felt it too. I believe that Solomon spoke the truth, when he said: "He that spareth his rod, hateth his son;" and that the Savior treated the money changers as they deserved, when he made a scourge of cords and drove them from the temple. I believe that the rod of correction is a part of God's righteous discipline, and that, though grievous to be borne, it meets the moral wants, and secures the real happiness, of fallen man; and I believe that the parent and the teacher are not only allowed, but commanded by God, as He speaks in History, Providence, and Revelation, to employ those means, in educating the child, which infinite wisdom has made congenial to the true interests and happiness, though not to the passions, of man.

I know that this is a dark picture, and a hard doctrine. I am fully aware that I may remind some of my friends of the cant of the roundheads, and the twang of conventicles. I am fully aware that I may be charged with entertaining low and degrading views of the dignity of man; but I fear not to bring my principles to the test of truth. Walk with me, my friend, who doubts me, amidst the ruins of Athens, and, in an

illustration suggested by another, I will tell you what I mean. In yonder spot lie the ruins of the Parthenon. *You* exclaim, it is a noble temple, and it needs but to be sheltered from the storm, and to stand in all its pride and beauty. But *I* say, it is but a heap of rubbish, and to restore it to its first beauty in the days of Pericles, demands severe and patient labor and a master's hand. And which of us, I ask, has the most exalted notion of the architecture of Athens in the days of her glory? So, too, of man; who most exalts his dignity, he who believes that this poor groveling creature is man almost divine, or he who believes him but a wreck of what he once was, and what, if rightly trained, he is once more destined to be.

Again, my friend, let us leave the ruins of that ancient city, and walk together into the school-room of this modern day. There sits a bright-eyed boy, ready to receive our instruction, and to submit himself to be moulded by our plastic hands. *You* say: My dear boy, I know how good you are; I know how good you will be. The beauty of truth, and the loveliness of virtue, will allure you by their charms, and the rod you shall never feel — you shall never see. Your inborn love of knowledge, and your lively curiosity, will make you study all your health will bear, and I shall leave your tasks entirely to you. I will advise you, and counsel you, and love you, but I will never wound your heart. When you deviate from the truth, I will tell you that your conduct is not beautiful; when you swear, I will tell you it is not comely; and when you pout, I will assure you that your face is not divine. Thus will I make you a beautiful being, with a heart

unwounded by a single pang, with a pride unstripped of a single plume, and with a *will* all unconquered, untrammelled, and free.

But *I* must tell that boy a far different story : My dear boy, though I am your master, I shall be your kind and faithful friend, and watch you with a father's eye. You are in a world of temptation, and you have a heart, too, which is prone to lead astray. God has made your life, a life of discipline, and I shall not attempt to improve upon his plan. When you toil, I will encourage you ; when you succeed, I may praise you ; when you are amiable, I will love you ; — but if you are idle, you must be compelled to labor ; if you err, you shall meet my kind, but stern reproof ; and if you are stubborn and disobedient, you must feel the rod. Thus will I teach you to curb your pride, to restrain your will, to obey and reverence the law, and to prize the precious moments of a fleeting life. Thus will I prepare you to buffet the storms of a tempestuous world, to submit with a cheerful heart to the sorrows which may fall to your lot, and, finally, when this brief struggle is over, to enjoy the eternal rest of heaven.

I am fully aware that mine is the darker picture, and will be far less welcome to the eye of the ardent boy ; but it is sufficient for me to believe that it is *true*. There are many truths unwelcome to the human heart. I firmly believe that such a discipline, as I have described, is the only discipline which is adapted to the nature of man, or is parallel, or consistent, with God's moral government on earth.

I do not refer alone to the use of the rod ; for I believe it should be used only to secure submission and

respect, and effectually and thoroughly used, and then laid upon the shelf. I abhor these frequent "love-pats" for trifling offences, which excite the pupil's contempt without humbling his pride, and arouse his passions without subduing his will. But I advocate a general, firm, though kind and faithful discipline—a discipline, which will not allow the guilty to escape, or the idle to slumber, the self-conceited to pass on without knowing their ignorance, or the deserving to go without their reward.

I do not say that the teacher who pursues this plan, will be always the most beloved; for if the God of infinite wisdom and goodness, is cursed and hated by the subjects of his law, how can erring man, though just and kind, expect to live in a world of smiles? Nor do I say that the opposite plan may not produce, especially in a small school of females, a good degree of quiet and order, but I do say that, when we consider that education consists in training *the intellect, the affections, and the will*, it does not meet the wants of man. I believe that it flatters, and, therefore, injures, the intellect; that it enthrones self-love and pride in the heart, and, therefore, pollutes the affections; and that it entirely fails to educate and train the will.

There are two kinds of school government, both equally worthy of our contempt. The one is a government of "mutual admiration," in which there seems to be a sort of general understanding that each party shall make the other as little labor and trouble as possible; and its tendency is to rear up a brood of moral and intellectual weaklings, with a sickly development of character, and a negative view of the stern realities

of life. The other is a government of passion, in which a despicable petty tyranny meets every offence with the lash, in which the rod takes the place of every higher motive, and even of the master himself; and the tendency of such a discipline is to create a positive hatred to law, and a sullen contempt for our noble institutions for educating the intellect and heart of man. The true discipline is the golden mean between the two, in which kindness tempers severity, religion chastens the passions, and discretion holds the rod. But the pupil must know and feel that he is the subject of law; a law which will not wink at his idleness or flatter his pride; a law which makes no compromise with his passions, and which says to his will, thus far and no farther shalt thou go; a law which will meet his errors with a firm reproof, and recompense his merits with a just reward. Hard or easy, welcome or unwelcome, such a discipline I believe I have proved in my preceding remarks, to be a part of God's moral government on earth, adapted to the nature, and promotive of the happiness of man, and, therefore, *the* discipline which the teacher is bound to adopt.

In sustaining such a discipline, the faithful teacher has much with which to contend. First, with his own heart; and he must guard it with a watchful eye, lest its kindness should become a weakly leniency, and its firmness degenerate into passion.

Next, the influence of the wishes of his pupils, which always tend to make the teacher less and less uncompromising and firm in his government.

And then the opinion which the parent has formed,

respecting the child, is almost always more flattering than that of the teacher, and hence it is that the judicious teacher is not fond of speaking unnecessarily to the parent, respecting the child ; for if he flatters, he violates his conscience, and if he tells the truth, he wounds the parent's heart.

What kind and gentle names does the parent attach to the vices of the child. How often has the teacher heard, from the parent's lips, nearly the following description of an idle, ungoverned boy : — “ My son, Mr. —, is peculiar. Ever since he was a babe, he has been different from other children. He is a boy of a great deal of observation, and of very sensitive feelings ; but he complains so much of poor health, that we do not feel disposed to send him to school every day, or to confine him too closely to his books. We have always favored him somewhat in these respects. I understand you have had a little difficulty with him. Now I do not wish to blame you, but my son does think you have a little prejudice against him, and he was always a boy of such an independent spirit that he would never yield when he thought he was right. I have thought proper to acquaint you with these peculiarities, that you might know just how to treat him, and I trust there will be no further trouble.”

Miserable delusion ! misguided man ! The sickness of your son is a base “ coverslut ” for his laziness ; his independence is but the stubbornness of an ungoverned will ; and his charge of prejudice is but a proof that the teacher knows how corrupt he is. But, with your co-operation and approval, if not already too late, the

rod, if faithfully applied, will subdue his stubbornness, make him respect his teacher, and perform his tasks, and restore him to perfect health.

The child, too, is almost always deluded to believe that his wilfulness is true independence of character; that his leaden sullenness is the temper of the true Damascus steel. Dear, precious, independence of character! Of how many hearts art thou the glory and the pride. Admirable, elastic principle, which forbids a man to confess a fault, yet allows him to commit a crime; which forbids him to submit to the claims of law, yet allows him to be a slave to passion; which forbids him to sign a pledge, yet allows him to lie in the gutter; which forbids him to associate with an honest laborer, yet allows him to cheat him of the just rewards of his toil. Pride, sycophancy, profanity, passion, anger, envy, and even meanness itself, all sail under the flag of independence of character.

With such perplexing difficulties, with such idle delusions, must the faithful and conscientious teacher always contend.

But, my fellow teachers, though many trials beset our way, let us faithfully struggle on, in our great work of educating the human mind; reflecting that *we* are the subjects of our great Master in heaven, and that the trials of our lot are but a part of a plan by which he fits *us* for glory. Let us maintain the integrity of that plan which, and which alone, a God of infinite wisdom has contrived to meet the moral and intellectual wants of fallen man; and be assured that the consciousness of having taught one mind the ways of life, will be of ten thousand times more value than all the flattery of fond

and doting parents, or the loathsome fawnings of the vicious child.

Let me, in conclusion, say to you all, who have so patiently heard me this morning, that I must be pardoned for bringing before you what, to many, is so unwelcome a theme ; but I have only to say that I believe it to be God's plan for educating the human mind, and, therefore, best adapted to secure the present and eternal welfare and happiness of man.

Hard, indeed, I know it is, for the fond parent to wound the tender flesh of a beloved child, but that child, if left to himself, will bring down his father's "gray hairs with sorrow to the grave." Sad task for the young mother, returning from the grave of her only boy, to enter once more the lonely dwelling which had so lately rung with his happy voice, to gather up the little garments which had so lately covered his beautiful limbs, to lay aside the toys which had so lately felt the pressure of his playful hand ; but it is God's plan to wean her heart from earth, and allure her soul to heaven. Hard, indeed, for the old man to bow down and weep, over the manly, but stricken form, of the son of his hopes, and the staff of his age ; but God is wisely telling him that earth is not his home. And, Oh God ! when it shall be our lot to close our probation here, may we not only thank thee for the blessings which have strewn our paths, but for thy chastening rod which has corrected our wanderings and guided our way.

LECTURE II.

POLITICAL ECONOMY, AS A STUDY FOR COMMON SCHOOLS.

BY AMASA WALKER.

MR. PRESIDENT, AND GENTLEMEN : —

THE laws of Massachusetts, as they have for many years existed, require that orthography, reading, writing, English grammar, geography, arithmetic, and good behavior, shall be taught in all the schools in the State ; and at the last session of the Legislature, physiology and hygiene were added to the list of studies, that may be required by the school committees.

All laws are presumed to be founded on some principle of propriety and right. On what principle then, let us ask, are the studies we have enumerated, prescribed for the schools of Massachusetts ?

Obviously, we think, on the principle that it is the duty of the government to provide for the instruction of the people, in all those branches of education, which are essential to the proper discharge of their duty as citizens.

By a recurrence to the studies just referred to, we shall find them, if I mistake not, of the character demanded by this principle.

Reading, for instance, is required, for the reason that no man can be expected to possess that intelligence necessary to the discharge of his duties as an elector, as one having the right of suffrage, unless he have access to those sources of information, which the press affords, or would be able even to determine, for himself, the character of his own ballot.

Writing and arithmetic, too, are required, because they are indispensable to the prosecution of business, in the usual intercourse of life, and to the proper discharge of the ordinary responsibilities of a citizen.

English grammar is specified, because a competent knowledge of the language is regarded as an essential part of the education of all children, in a country where every person may rise according to his merits, where farmers and mechanics are often called to offices of power and trust, and where a hatter may chance, in the course of his life, to find himself the governor of a commonwealth, or the president of the republic.

Geography is also required for the same reasons, since some general knowledge of the form of the earth, of the localities of different states, of the soil and productions of the different countries, is justly regarded as requisite to give the citizen that general information which he ought to possess, under a government like ours.

The increased light which the investigations of the present age have thrown upon the science of Physiology and the laws of health, induced the legislature, at

its last session, to add these to its list of prescribed studies ; obviously on the ground, that a knowledge of the different functions of the body, and the several offices they perform, was a necessary pre-requisite to their full and perfect development and preservation in vigorous and healthful action, and of course essential to the happiness and welfare of the people.

We observe then that all these studies are demanded by their utility, by the benefits they confer on the individual and the state. Astronomy, botany, and other similar studies, are not required ; for however desirable as a means of expanding and improving the mind, they are not to be classed with those demanded by the laws of the state.

This list of studies is not, it would seem, to be regarded as unalterably fixed. The addition recently made shows, that there is no definite limit to the studies that may be required ; on the contrary, as the advance of science, and the increasing wants of society, demand new branches of education, the state will be ready, in its parental relation to the people, to provide for their introduction into the schools.

This being the fact, we propose on this occasion to inquire whether there are not other studies that might with propriety be added to the list of those pursued under the authority of the Commonwealth.

To entitle any study or pursuit to a place in this list, it must, as we have said, be essential to the welfare and happiness of the individual, and to the proper discharge of his duties, as a member of the body politic.

There may be more than one such, there probably are, but it will be my endeavor, at this time, to show

that *Political Economy* is a study entitled to a place in all our seminaries of learning, public or private.

The term *Political Economy* does not convey to the popular mind a true idea of what the science teaches. It is the science of Wealth, but from its name is generally understood to be the science of Politics, or government. In the general absence of knowledge on this subject, among the masses of the people, this misapprehension of what it teaches, misleads the public mind, and engenders prejudice.

Wealth is subject to laws as determinate and immutable as the laws of motion, or mind. It is the province of *Political Economy* to show what the laws are, and how they affect the production, distribution, and consumption of wealth, how public and private prosperity may be advanced by obedience to those laws on the one hand, or retarded by a violation of them, on the other.

This science is innocent of all intermeddling with politics, only that since the greater part of all the legislation of society, at the present day, is upon wealth in some of its relations, it necessarily follows, that there is an intimate connection between the teachings of political economy, and the action of governments.

To illustrate this point. The science of hydraulics teaches the laws of fluids in motion, but does not teach us whether those fluids may be best employed to turn a grist mill or a factory. It teaches the laws, it is for the individual or community to determine what use can be made of them. So of *Political Economy*; it teaches the laws of wealth, it is for the individual or government to determine how those laws can be used most advantageously for the public good.

To show that this science is entitled to a place in the second list of youthful studies, I am bound to prove,

1. That a general knowledge of it is essential to the well being of the individual, and the state.

2. That the study is adapted to common schools, as well as all higher seminaries of learning.

I need not stop to prove that wealth is a good. It is only necessary to define the term.

Wealth consists of all those objects upon which men place a value.

To give value to any article, it must cost labor, and be an object of desire. With these two conditions united, *and not without*, can any article possess value.

This definition of the term wealth, will make it include, as it truly does, every thing that we call property, houses and lands, books and furniture, ships and merchandise, every thing man eats, drinks, wears, or uses in any way whatever, all, in fact, that contributes to his happiness and well being, so far as the possession and use of objects of value can do it.

Wealth is an essential element of civilization. Society can make no progress without it.

The continued improvement of the race depends upon the constant and gradual increase of wealth. Each succeeding generation ought to be, and, in a normal state of society, will be, richer than the preceding. It is one of the laws of the science, that capital, that part of wealth devoted to reproduction, must increase with the increase of labor, or a great part of the latter will be lost. It is one of the demonstrations of Political Economy, that the capital of a country must increase with the increase of its population, or else the people

must be constantly deteriorating in their scale of living, and eventually starve ; a result strikingly exhibited in the present condition of Ireland, a country in which the capital has never been allowed to accumulate ; all the surplus products being annually carried out of the country as rent.

But I need not enlarge here, since all must see that wealth is not only a desideratum, but a necessity, if man would improve and be happy.

I am to show, then, first, that a general knowledge of this science is essential to the well being of the individual and the state.

In a government like ours, all laws proceed directly from the people, and are enacted for their good. Probably seven-eighths of all the laws of each state, and of the United States, relate to wealth. Look at the laws and resolves on our statute-books, and you will find abundant evidence of this fact.

Now if wealth be such a constant object of legislation, and if legislation is wholly in the hands of the representatives of the people, chosen from every calling and profession, a great majority of whom, have only a common school education, how plain is it, that if there be any well established principles on which such legislation should be founded, in order to be productive of the greatest good to the greatest number, it is of the first importance that the people should well understand those principles. That they do not now, cannot be denied ; that their representatives, as a general fact, are without this knowledge, is equally manifest, and that a great deal of imperfect or vicious legislation, must be the consequence, is too obvious to need any proof.

As an illustration, however, of this ignorance on the part of those to whom the business of making laws, and regulating public affairs, is entrusted, I beg leave to state the following facts that came to my personal knowledge.

A young man who took a great interest in this subject, and had read several of its authors, called one day upon a distinguished member of Congress, at his own house, and told him that he came as a learner, to ask his opinion upon some disputed points in Political Economy. The gentleman received him with much courtesy, and promised to render him what assistance he could. What think you of Mr. Ricardo's theory of Rent? asked the young man. The gentlemen hesitated, and after some circumlocution, frankly said, he had never read Mr. Ricardo. What is your opinion, inquired the young man farther, of Mr. Malthus' theory of population? Here, again, the gentleman faltered, and finally acknowledged he had never seen the work of Mr. Malthus; in fact, said he, "to tell you the truth, I have read nothing of the sort lately; when in college we had a text-book on Political Economy, and I recited with my class, but I have forgotten all I ever learned on the subject." Perhaps, said the young inquirer, you may have some work in your library on Political Economy, that you would loan me. With great pleasure, said the gentleman, going to his book-case, and handing him down Mr. Sullivan's *political class-book*. The young man, after looking at it, remarked, that it did not treat of Political Economy. Finding himself driven to the last extremity, with the greatest good humor, the gentleman said he did not

think he had a volume on the subject, nor did he profess to have any information in regard to it ; and in this respect, he believed himself on a level with most of his colleagues in Congress ! Yet this man was, and still is, a leading and influential member of that body, and is intrusted with great and important interests.

Again, the people should have a proper understanding of this subject, or the most unwise and wasteful use may be made of the public funds, without any suspicion, on their part, of the injury that is done to themselves, and to the body politic.

It is a very common opinion that it matters not in what manner the public funds are expended, nor to what extent, since the money is all paid out to the people, who thereby get employment and good wages.

This false idea prevails to a greater or less extent in all countries. A striking instance of this kind, which came under my notice some years since, I beg leave to relate, as a case in point.

Passing out one day, at the gate of Windsor Castle, that opens upon the splendid avenue that leads off in the direction of London, I noticed a new tower built in the antique Gothic style. The architecture was that of an age anterior to the invention of gunpowder, and it had no adaptation to any present use ; yet the tower had evidently been but just completed.

Observing a well-dressed Englishman, I asked him the object of this new building. "Oh," said he, "if you just look behind it, you will observe a dwelling-house of quite ordinary appearance. Now that house was an offensive object to his majesty, George the Fourth, when he came here to reside, so he tried to

purchase it, in order to pull it down. The owner, however, was rather uncourteous to the king, and the latter determined to get rid of the nuisance, and at the same time punish his crusty neighbor. He therefore ordered the building of this tower, which has entirely shut it out from view."

"What," said I, like a true Yankee, "did it *cost*?" "One hundred thousand pounds." "Aye," said I, "but was not that a sad waste of money?" "Oh, no, far from it," said the man, "it was an excellent thing. It made business much brisker in the neighborhood, all the time it was building, gave employment to laborers, and all we tradesmen felt the good effects of it." "But," said I, "where did the king get the money to build the tower with?" "Why, from the taxes, I suppose." "And who paid the taxes?" "Why, all of us, to be sure." "Ah, then," said I, "it is like this. Suppose you, sir, are a tailor here in Windsor, and his Majesty should write you, some day, and say to you, give me twenty pounds, because I am king, and you, like a good subject, should give him the money. Suppose, farther, that the next day he should send to your shop, and purchase a coat, and pay you the identical twenty pounds you gave him the day before, then you would be just as well off as you were at first, would you not, since you have got your money again?" The Englishman paused, thought a moment, and replied "why — yes — I should have my money again, but — I should have *lost the coat*!" "Truly," says I, "and that is just the operation of the system of taxing the people for works like the one before us."

Now this case is a common one, in all countries; and

interested individuals are often found promulgating, in some specious form, this pernicious fallacy.

Now any tolerable knowledge of the science of which we speak would prevent all mistake and imposture like this.

Again, on the general subject of taxation, in some countries a question of tremendous import, and in all one of great moment, how vague and undefined are the current opinions of the people !

If one were to put the question to every citizen in the United States, whether the system of taxation, by which all revenues are collected through custom-houses, by the way of duties on goods, was a wise and just system, probably nine-tenths of them would answer yes ; and if asked to give a reason, would reply, that it was less expensive, and bore more equally on all, since all must pay duties who consumed foreign products.

Is not this the general sentiment of the country ? And yet what can be a greater mistake ?

In the first place it costs at least ten times as much to collect these indirect, as it would to collect direct, taxes ; and in the second place, it is the most palpably unjust and unequal of all modes of raising a revenue ; and the moment the subject is examined in the light of facts and science, all this is made apparent, even to the feeblest comprehension.

Were you to ask the man that has decided so flip-pantly in favor of custom-house duties, as the most expedient and just, whether men ought to be taxed in proportion to their consumption, or in proportion to their property, and he will answer, without hesitation, in proportion to their property. Is it a right principle to tax

a poor man, who has nothing but his labor, as much on every pound of sugar, as a rich man with his income of thousands? Is it right to tax females, who have no voice in legislation, and who live by their daily toil, on scanty wages, as much, or more per centum, on all the foreign goods they may purchase, as the wife of the rich merchant? To all these questions he will answer, no; for no reasonable man can make any other reply. And yet, through a want of knowledge and reflection, a system may be sustained which taxes a man in proportion to the mouths he has to feed, and the backs he has to clothe; so that the poor man who rears a large family for the benefit of the state, is taxed double, sometimes perhaps quintuple, as much as the man who has no family at all.

Thus, when looked at in the light of any sound principle, even the most illiterate and uninformed will perceive and acknowledge the impropriety of such a system.

Again, on the subject of the currency. How many know, or pretend to know, anything about the nature and functions of money? Not one person in a thousand; and yet there is not one in a thousand who is not deeply interested in the subject. The dollar of our currency is a measure, as truly as a bushel, a pound weight, or a yard-stick; yet how many know this? How many are aware of the sacred nature of the standard of value? How many know that any legislation, which changes the value of the dollar, vitiates every pecuniary contract in the nation? How many are aware that any legislation which expands the currency, robs one class of the community, for the benefit of another?

Or, that as a matter of necessary consequence, all expansions and contractions of the currency, occasioned by legal enactments, are continually transferring the wealth of the country, from the pockets of the many, to the coffers of the few?

How many understand the simple philosophy on which this result is produced? And yet the people are called upon, through their representatives, to act on all these questions, at every session of every legislature of every state in the Union.

Of all questions of Political Economy, this is the one in which the mass of the people have the most at stake, in a financial, and, I will add, in a moral point of view. It strikes more deeply at the vital interests of society, than any other; is, in fact, when presented in its true light, the most easily comprehended, and yet, for the want of a proper understanding of the matter, is generally regarded as one of the most unfathomable mysteries.

Again, the teachings of this science are calculated to give just and elevated views of the dignity of labor, and the relative positions which the several employments and professions should occupy in the scale of utility and responsibility. Who are productive laborers? Who are unproductive? Who may be considered as laborers subsidiary to production? Who as producing that which is better than wealth? and who, as producing that which is worse than nothing?

These are questions which the investigations of the last fifty years have thrown much light upon.

A writer of the last century says, that in the class of our productive laborers must be reckoned "some of the

greatest and most important, and some of the most frivolous professions ; churchmen, lawyers, physicians, men of letters of all kinds ; players, buffoons, opera singers, opera dancers, &c."

We need not say that this classification does not present a just view of the subject. According to this, a teacher would be reckoned an unproductive laborer, than whom, *as subsidiary to production*, no one is more productive. True science throws no stigma on any useful profession, or tolerates any one that confers no benefits on mankind.

Again, the subject of trade, foreign and domestic, coastwise and carrying trade. What effect has trade upon production ! Does trade enrich a country, if so, how ? What is the balance of trade ? How is it ascertained ? What are the effects of legislation on the commercial intercourse of nations ? Can all these and similar questions be intelligently answered by the masses ? And yet they are questions which the people ought to understand for themselves. It is not enough that they be told what is true, they should know by their own investigations, and then they will be in no danger of being deceived.

Wages is another topic which ought to be studied carefully, and with the aid of all the light that science can throw upon it. What regulates the price of wages ? Why the difference in wages in different employments ?

Why is female labor so much lower than that of the other sex ?

This last question is one of great interest to benevolent minds. Much is written, said and done on the subject, but do any intelligent and philosophical views

in regard to it prevail? We think not. The nature of the evil complained of, is not analyzed, not comprehended, is not looked at in the light of science, and, of course, no beneficial results can be expected.

The whole subject of wages in general, is exciting attention in this country and in Europe. Working for *wages* is denounced by many as "wages slavery," as something that is *malum in se*, that ought not to exist. Is it so? Agitation is going on, and the most mistaken opinions are propagated, in many cases, doubtless, inadvertently, and without any evil intentions. But the subject, in all its bearings, should be understood by the people.

I might go further in presenting proofs that Political Economy is deserving a place in every seminary of learning, by farther showing how numerous and important are the subjects on which it treats; but time will not permit; and I only add, that above all others that have ever preceded it, in the annals of our race, the present is *the age of Wealth*. For universal production no one has ever equalled it. At different periods of the world, some favored nation has been rapidly accumulating wealth, by the superior energy and activity of its people.

Commerce has, at different times, raised up large cities with great rapidity, as Venice, Genoa, Pisa, &c. Successful wars, in distant and barbarous ages, have often enriched one nation by the plunder of many. Of this class was ancient Rome, which, by a series of extensive, successful, and long continued robberies, gathered within its walls the greatest part of all the wealth of the then known world, to be scattered again to the

four quarters of the globe, by the same agencies by which it had been wrongfully gathered together.

The present age is not one of robbery, and no one people are making themselves rich by the exclusive commerce of the world ; but the great advancement of the arts, and the general diffusion of intelligence amongst all civilized nations, and the prevalence of almost universal peace, have made the present, as compared with any former age, one of greatly increased production.

It is not an age, indeed, for the building of pyramids, and cathedrals, and castles, and palaces, but for the construction of canals, and railroads, and steamships. It is a utilitarian age, and the absorbing idea is **WEALTH**. How important that economic science should throw her light on such an age, and especially on a country like our own, not to increase the thirst for gold, for wealth, and the power that wealth confers, for that is already too great, but to show the people the nature and proper use of wealth, the relation in which capital stands to labor, and the respective share which each ought to have in the values, which, by their united action, they have produced. What questions can be more important than this? All wealth is the production of labor. Capital is merely accumulated labor ; it is the labor of the *past*, realized in some permanent form. It must be joined with the labor of the *present*, or it will remain unproductive. Labor and capital, then, are in their nature, and ought to be in their relations to each other, joint copartners. The question between them is, what share of the united product shall each have? What one has, the other cannot have. They must therefore, *in the division of the profits*, be competitors,

and they are severe competitors. Who shall determine the rights of each? Is there any common umpire, any disinterested arbiter, who shall award to each, its due and proper share? There is such an umpire, such an arbiter, one to whom both should refer, and by whose decisions both should abide. That arbiter is found in the well established principles of Political Economy.

What is the great social problem of the age? What has disturbed France, and almost every country in Europe, and what excites great interest in this country? Undoubtedly, the question at issue, between capital and labor. Shall labor be free? Political Economy answers, yes; and by her awards, slavery, and serfdom, and every form and degree, of oppression, would disappear from the face of the earth. Shall capital be free? Political Economy answers, yes; and all war upon capital, all attempts at any compulsory regulation of the value of money, or the rate of interest, would cease. Shall both be placed on an equal footing, and no legal advantages given to one over the other? Shall combinations of labor against capital, or of capital against labor, be forbidden? All these questions it answers in the affirmative.

As society is now organized, as institutions now exist, labor is down-trodden and oppressed, by her great copartner and competitor. Through the agency of false legislation, creating vast aggregations, and allowing exclusive advantages to capital, (which our science condemns) she can and does overreach on the rights of labor. Hence, the universal dissatisfaction, which in France amounts to a frenzy, in regard to the relations between capital and labor. What gives rise to the

fanaticism of communism? Oppression and ignorance. The people know they are robbed and wronged; they do not comprehend by what means. They feel the pain, they do not understand the disease. Hence the wild and fanciful theories by which their minds are inflamed, and their passions excited. The people of France are doubtless greatly oppressed; but by what, by whom, how? What would relieve them of their burdens? what would give to labor its just reward? To all these questions, the masses of the people are wholly unable to return an answer.

There is a curious and instructive analogy between the first revolution, and the last. In the first, the oppression of the church and priesthood, was felt to be one of the greatest of the nation's grievances; and what was the attempted remedy? Why, to abolish both, by a decree "that there was no God, and death an eternal sleep." And this was done. But the decree, although it might dethrone God, could not change the religious nature of man — and the decree was revoked.

In the last convulsion, the oppressions of capital were felt to be one of the greatest evils. The government of Louis Philippe had been a government of wealth, of bribery, and corruption. The leaders of the movement, disgusted with society as it was organized, and with government as it existed, resolved on the overturn of both, and the introduction of a new system, founded on a new theory. To this theory Political Economy gave no more sanction, than Christianity did to the excesses of the first revolution. What was the natural consequence? Why, that the teachers of that science should become objects of dislike to those who were advancing

the new ideas. Such was the fact, and the professorship of Political Economy, in the University of Paris, was abolished, by an act of the provisional government. But, as in the other case, the abolition of the professorship did not abolish those immutable laws which the God of nature has established in relation to the production, distribution and consumption of wealth ; it could not destroy the science, so the professorship was subsequently restored.

Christianity was misunderstood by both parties in the first revolution. Of the fraternal and benevolent spirit of the Gospel, the Rousseaus, the Voltaires, and the Diderots, had no conception. They saw Christianity only as a corrupt and despotic hierarchy, and toward such, they were more than justified in levelling the shafts of their ridicule, and the thunders of their denunciation. Ignorance of Christianity in the one case, and ignorance of the science of wealth on the other, gave rise to not a few of the bloody transactions by which both the great revolutions in France have been characterised.

And if we look at home we shall scarcely fail to observe that most of the questions of the day are questions of Political Economy. We shall see that almost all these questions arise between capital and labor. Whatever the outside appearance, the real matters in dispute, are the relative rights and duties of these two great competitors for the profits of industry ; and what is not a little remarkable with us, is the fact, that both the contending parties, those who are calling for a new organization of labor, and those who are for having things remain as they are, are equally hostile to Political

Economy. Why is this? Evidently, we think, because those who are for reconstructing society upon an artificial basis, and abolishing all interest on capital, which is essentially the abolition of all individual property, find no encouragement whatever for their new theories, in any of the teachings of this science; while, on the other hand, those who would hold on to the institutions of the past, who wish to continue exclusive legislation in favor of wealth, by which it is every year brought more and more into larger aggregations, or combinations, and by monopolies and undue advantages, made more and more able to oppress and overreach labor, find themselves equally at war with all its principles.

Thus one denounces, and the other sneers at the science; while the masses of the people, ignorant of its teachings, are easily made the dupes of both.

There is no remedy for all this, but in the general diffusion of knowledge on this subject among the people, and this can only be done through our invaluable common school system of education.

The great questions, now started, are never, we trust and believe, to be settled, until the enormous evils now complained of, are removed; the sooner, therefore, the laws of wealth become a subject of universal study, the sooner will these agitations cease.

The second proposition with which I commenced my discourse, I will now consider briefly; namely, that Political Economy is adapted to common schools.

The formulas of this science are all plain and comprehensible, and when presented and illustrated, as they may be, easily understood by any one who is suffi-

ciently advanced to study English grammar to advantage.

The science has already been much simplified. The work of Mr. Say was an improvement on the voluminous treatise of Adam Smith, and that of President Wayland is a great improvement, so far as a systematic and simple arrangement is concerned, upon that of Mr. Say. If we mistake not, there is room for still further advances in this direction, and especially by the introduction of a more consistent and philosophical system of currency, than any that has ever yet been presented in any work on the science hitherto published.

Again, this study is one that excites an interest in youthful minds. The scholar sees at once that it will be of use to him, that it treats of topics which all men regard as important, that it explains to him many things hitherto incomprehensible, and enables him to understand most of the great questions of the day. There are some studies, in our higher seminaries of learning, the utility of which it sometimes puzzles the scholar, and perhaps even the teacher, to understand. They are pursued, because they are required, and required for some supposed indirect or incidental advantage ; but not so with Political Economy. There is not a proposition, the bearings of which on human interests, are not seen, as soon as the terms of it are understood. It therefore interests the student at once, and deeply. No study would be pursued in our common schools with more eagerness or pleasure.

Again, the moral bearings of this science make it admirably adapted to those schools in which the young receive their earliest and strongest impressions. Its

teachings are eminently pacific, and in harmony with the benevolent spirit of Christianity. The Rev. Dr. Bethune, in an address delivered before the literary societies of Yale College, in 1845, speaks of it as "*that philosophical science which, next to the Gospel, whose legitimate child it is, will do more than anything else, for the elevation and fraternization of our race.*"

It has been called "a sacred science," and if the elevation of the degraded and oppressed, if the diffusion of noble and lofty sentiments among men, if the establishment of justice and right, if the promotion of permanent and universal peace, and a practical recognition of the brotherhood of man, be a sacred theme, then is Political Economy a sacred science.

I am aware that there are those who sneer at this science. There are those, too, who sneer at Christianity, and, for the same reason; namely, they do not mean to conform their lives to its teachings, and, of course, to keep themselves in countenance, must deny its authenticity. One of the objections which this class of men bring forward is, that great differences of opinion have existed among the different teachers of Political Economy, and, therefore, its doctrines are unworthy of being received. Now this objection has no more relevancy or force, in regard to this, than every other science. In moral philosophy, for instance, how great have been, and still are, the differences among its distinguished professors, yet who denies that it is a science?

It is true, indeed, that Adam Smith rejects the theory of Quesnoy, as Bucer rejected the fallacies of Aristotle, and as Mr. McCulloch, one of the most distinguished writers on the science, very properly observes, "the

discrepancies among the theories successively put forth, by the ablest physicians, chemists, natural philosophers, and moralists, are quite as great as any that have existed among those advanced by the ablest economists. But who would therefore conclude that medicine, chemistry, natural philosophy, and morals, rest on no solid foundation, or that they are incapable of presenting a system of well established and consentaneous truths? We do not refuse our assent to the demonstrations of Newton and La Place, because they are subversive of the theories of Ptolemy, Tycho Brahé, and Descartes; why should we refuse our assent to the demonstrations of Smith and Ricardo, because they have subverted the false theories that had previously been advanced, respecting the sources and distribution of wealth? Political Economy has not been exempt from the fate common to all sciences. None has been simultaneously carried to perfection, but more or less error has insinuated itself into the speculations of its earlier cultivators."

It must be admitted that writers, both in this country and in Europe, have too often allowed themselves to be obstructed in their inquiries by existing institutions, and their opinions to be swayed by the prejudices of the times; and instead of a fearless and faithful induction of principles, from well established facts, have in too many instances accommodated their reasonings and conclusions to the current opinions of the day, and moulded their economic philosophy to their political creed; and this, too, often, doubtless, without being conscious of the influences by which they were swayed.

In conclusion, I will only remark, that I can antici-

pate but one serious objection to the proposal to introduce this new study into our common schools, and that is, that we already have as many as there is time for, that our scholars are now superficial in their attainments, in consequence of having too many objects of pursuit. I deny this. I deny that there is not time for this study, and other studies, if need be. By a recurrence to the last annual report of the Massachusetts Board of Education, I find that the average length of the schools in the state, the last year, was only seven months and twenty-four days. Now our schools ought to be kept at least nine or ten months in the year, and one of the most effective means for lengthening the schools, will be to increase the number of studies, especially, those of an elevated character. And it would not only tend to the lengthening of the schools, but to the retention of scholars to a later period of life, and this is felt to be a very desirable matter.

By a reference to the report just mentioned, it appears that *there is not one scholar in twenty in all our schools over sixteen years of age*. Why is this? Because before that period, the youth has received all the education he needs? No, but because, as a general fact, it is regarded as beneath his dignity to attend after that age. Now if higher and more attractive studies were required, the case would soon be altered, and young persons would remain in school, as they should, to a more advanced age.

High as our standard of education in Massachusetts is thought to be, and it is doubtless high compared with other communities, still our schools are too limited, in time, and too low, in attainments. We greatly need a

higher standard, and higher aspirations on the part of the people in regard to common school education. We therefore look with much satisfaction, upon the law of the last session of our legislature, by which an appropriation was made for the purpose of employing agents to visit the different towns, and, so far as practicable, the different districts, for the express purpose of lecturing on subjects connected with education, and thereby awakening an interest in regard to it. This is what is wanted. We must have more interest in common school education among the people, and then we shall have longer schools, more and higher studies, and last, but not least, abler and better paid teachers ; yes, I will say *better paid teachers*, because we can never hope for teachers of ability and high qualifications, unless their services are acknowledged by commensurate wages. How is it now ? Official documents show that the average wages of common school male teachers is less than one dollar per day ! Less, in fact, than the average wages of carpenters, shoe-makers, and blacksmiths. If there be one point, more than another, on which public sentiment needs to be radically changed, it is in regard to the value of the services of those who are engaged in the business of instruction in all its departments, high or low. If good wages cannot be afforded, good teachers, permanent and well qualified, cannot be had ; it is a *sine-qua-non*, for human nature has not yet advanced to that degree of perfection, when men will engage in the severest labors and most responsible duties, for less compensation than they can obtain in the ordinary pursuits of life.

I trust I shall be pardoned for this digression. I find

it difficult ever to speak of education without alluding to what I have long regarded as a great obstacle to improvement, the inadequate compensation granted to teachers.

Mr. President, and Gentlemen of the American Institute of Instruction : —

The important services you have rendered to the cause of education, during the twenty years of your associated existence, give me confidence that the topic I have at this time presented, will receive, at your hands, a respectful consideration. It is not, indeed, your province to legislate for the Commonwealth of Massachusetts, or any other state in the American Union ; that duty is reserved for other bodies. Yours is a higher mission. To form that public sentiment, which is anterior and superior to all legislative action, is your object and aim. The State of Massachusetts has already been greatly indebted to you, for the assistance you have afforded to the cause of education. She has given an expression of her approbation of your course, and appreciation of your services, by an annual appropriation towards the expenditures of your Association.

May that appropriation be continued so long as you, gentlemen, shall continue your philanthropic and valuable services.

In looking over “an enlarged and revised edition of the Tenth Annual Report of the first Secretary of the Massachusetts Board of Education,” a document published by the authority of the Legislature of 1849, I find a brief history of the American Institute of Instruction, concluding with the following paragraph : —

"This Institute may justly be considered as the source of all the improvements in education, which have been made [since its organization] in New England, and other Northern States; and its influence is slowly diffusing itself through the uncongenial regions of the South."

Can you wish for a higher compliment, from a higher source? Can you aspire to a better fame, than that of having led the way in *all the improvements* that have been made in education in our country, since you have been a society? Is not such an acknowledgment some reward for your sacrifices and efforts? Will you not feel new encouragement to exertion, and be inspired with new zeal and determination in the great work you have so nobly begun?

We cannot doubt your response. The heroism and self-devotion that animated your Association in the early and trying days of existence, will lead you forward to new and higher achievements, to wider and more comprehensive efforts.

It must, I am confident, be a source of high gratification to those of you, who have, from the first, been members of this Institute, to contemplate the various steps of your progress thus far, and the eminent success which has crowned your exertions.

You have done much to awaken a proper *esprit du corps*, in the teacher's profession. No profession will be respected that does not place itself in a position to command respect. It must have identity. It must have an associated existence, and associated action. It must make its appearance before the public, as a distinct body, who have rights, duties, responsibilities, and

claims. Without this, we cannot expect that any profession will stand out in its true position before the public mind, and secure the respect to which it is entitled.

The exertions of this Institute, the leading members of which are gentlemen connected with our most prominent seminaries of learning, have already, to a wide extent, attracted the attention of the public, and drawn to themselves the sympathies and the co-operation of the friends of education, throughout the country, and they have laid the foundations of an edifice, which we trust will continue to rise in importance and interest, long after its public-spirited founders shall be sleeping in the dust.

Gentlemen : — You have done much, we expect you will do still more. You belong to a profession that is just beginning to take its proper place in public estimation, and assume the rank which belongs to it. If we mistake not, society itself is entering upon a new and higher career of existence, and that the “good time coming” is near at hand, the time when

“ Ideas shall conquer swords,”

the time when men and institutions shall be valued and applauded, not for the mischiefs they have inflicted, but the benefits they have conferred upon mankind.

LECTURE III.

ON THE IMPORTANCE OF EARLY TRAINING.

BY SOLOMON JENNER,
OF NEW YORK.

MR. PRESIDENT, LADIES AND GENTLEMEN : —

IN appearing before you, in obedience to the call of the Executive Board, justice to myself requires a word of explanation.

The time which I had positively appropriated to the preparation of an Address, I have been obliged to devote to a beloved brother, whom I have just laid in the grave. I shall, therefore, present only a few thoughts, which I have hastily thrown together.

It is with feelings of no ordinary character that I stand among you, assembled as we are to promote the great cause of popular education.

Deprived of that early training so essential to the full development of all our faculties, I shall not detain you with a recital of my hopes and fears, excited by an ardent desire to benefit the race, and the consciousness of my own inability to perform the duty which your kindness has enjoined upon me.

I rely confidently on your indulgence, in passing by any deficiency in diction, or elegance of style, but for any lack of correctness of expression, and purity of sentiment, for the sake of the cause, deal out your criticisms in strict justice, with an unsparing hand.

Without further preface, allow me to commence at once the examination of my subject: — The importance of training the whole man, physically, intellectually, and morally. By training, I include both the theory and the practice.

It is not my intention to enumerate all the causes, which may combine to waste man's energies and shorten his days; nor is it any part of my design to name the various diseases which affect mankind, and point out a specific remedy for each; but it is more particularly to call the attention of an intelligent community to those laws of nature, which, if strictly observed, from the morning of our existence, would lead to vigorous youth, energetic manhood, and a comfortable and happy old age.

The three most important elements which tend to invigorate the body, and continue a sound and healthy state, are, pure air, active exercise and wholesome food. Every body knows this — but what if they do? Do they pay any attention to it?

If we judge by the effects, we must conclude that they regard it only in theory, and bid defiance to all prescribed rules. How many live, or rather drag out, a painful existence in damp, unventilated rooms, breathing the same air over and over again, thereby contracting disease, which terminates only in death. We all know this fact, and yet the practice is continued from genera-

tion to generation, entailing evils upon our race, too numerous to mention. It is not an uncommon thing to crowd many children into one room for instruction, and confine them for hours, while the means of ventilation could not supply pure air for one fourth of their number. As the inevitable result of this, we often find them restless, peevish, and extremely uncomfortable.

Nor are we less in fault in regard to exercise. The weak and emaciated frames of our children bear ample testimony to their inactivity. Pale-faced and sallow, for want of pure air, their muscles have just power enough to give them the appearance of moving skeletons. Instead of robust, well-formed limbs, able to perform the active duties of life, and endure the hardships inseparable from our very existence, they draw their feeble extremities, in solemn mockery of the octogenarian.

And as to their food, one might well suppose they were trying the experiment, to ascertain whether their stomachs could not digest all sorts of substances, or even resist the most deadly poisons. Witness the daily consumption of alcoholic drinks, and the vast quantities of that most filthy weed, tobacco.

My friends, we have not convened for the purpose of instructing physicians, whose profound knowledge of allopathy, homeopathy, hydropathy, and all other pathys, will render their names illustrious through all coming time; but it is to induce the people to learn and practise such things as experience has demonstrated to be good for them. To instruct them so to arrange their dwellings, their school-rooms, and their public edifices, that they may breathe the pure air of heaven. To

induce them to adopt such modes of life, as will insure sufficient exercise of their muscular powers, to give vigor and activity to every part of the human system. To direct them in the choice of their food, so that they will eat such only as will nourish each member of the body, without producing the cause of disease and premature death.

It is not too much to assert that if all this could be done, the nation would save more than the expense of the general government, and we should soon be tending to patriarchal longevity. Can we believe for a moment that it is in accordance with the wisdom and goodness of our all-wise Creator, that more than one half of the human family should die before they had lived one short year. Would infinite power create so many millions, seemingly for no other purpose than to die. Let us not rashly arraign that just and holy Being, whose wisdom shines through all his works; but let us choose rather to inquire what ignorance, what mismanagement on our part is the procuring cause of all the physical evils to which erring mortals are now subjected.

Having said thus much, let us pass to the second part of our subject, namely, the intellectual.

We do not propose to enter into a metaphysical discussion of the various faculties of the mind, but by confining our remarks within certain limits, point out a plain path, leading directly to that field, in which lie hid all the treasures of knowledge.

The field indeed is ample, but we cannot expect to interest those who have explored every hidden recess, and satiated themselves from its immense storehouse; but to the hungry soul, every bitter thing is sweet. To

such we say, fair science beckons you, invites you to her universal feast. The book of nature wide open stands, and bids you read.

"All ideas," says Locke, "are derived from sensation;" here then we have the real starting point. The first idea a child has of number, is of a single unit, then two, then three, and so on. Knowing this fact well, why do teachers depart from the simple mode which nature has clearly indicated? There is a point in every science, adapted precisely to the human capacity; otherwise man can never understand that science. Why do they not commence at that point, and advance just so fast, (and no faster,) as the mind can clearly comprehend.

What would be thought of the nurse, who should attempt to fill the stomach of an infant a month old, with half a pound of beef-steak! Would not her stupid ignorance be manifest to all? And yet is that more absurd than to cram into the mind of a child such a quantity, as to overload it entirely, and thus greatly weaken, if not completely destroy its powers? This subject requires much more attention than it receives.

What I have said of numbers, holds true in regard to space, quantity and size. All that we know, says Watts, is by comparison. The ingenious teacher, availing himself of all the suitable materials within his reach, will soon prove the truth of this doctrine, and perceive the happy effect it has, by calling into action all the reflecting powers of the mind. Then commences the expanding process, which affords the strongest stimulants that it can receive. The fear of punishment and the promise of reward sink into utter insigni-

ficance, when compared with the pleasure derived from the acquisition of truth. The ancient philosopher felt not more real joy, when he had discovered the solution of his favorite problem, than does the tyro, when some new truth breaks in upon his mind. Once accustomed to the natural mode, no other will satisfy the ever curious investigator, and at every step of his progress, fuel is added to the fire of his zeal, until at length no obstacle seems insurmountable.

Thus is furnished an explanation to those otherwise incomprehensible phenomena — men spending their whole lives, to bring to light, without fee or reward, for the benefit of mankind, some hidden truth, of which they had some vague notion — just enough to fan the flame. These, the greatest benefactors of our race, can only be rewarded by posterity, and in that world where true merit is estimated by unerring Wisdom.

How pleasing is it to trace the youthful mind, expanding, extending, and finally becoming that beautiful, harmonious whole. How we love to review nature's admirable museum, the memory ; every thing arranged in perfect order, ready for future use.

The sober judgment, weighing everything in its true balance, decides according to the evidence given by all the faculties of the mind. Limited as we are in our sphere of observation, and as this alone furnishes the aliment of thought or reflection, it is manifest that the quality of the mind must partake of the ideas so obtained, and hence the necessity to present to the minds of our children such objects only as will excite those of purity and pleasure.

Thoughts may be transmitted from one to another,

and thus the original thoughts of a thousand men may be possessed by each. This furnishes the reason why none should be left to follow contaminating influences, because evil thoughts are no less imperishable than pure ones, and, when once impressed upon the mind, the effect can never be entirely removed.

If all this be true, and who can deny it, what a weight of responsibility rests upon those, who are the natural guardians of youth, and those who assume the holy office of teacher. In view of these truths, who would not exclaim, who is sufficient for these things? Which of us does not put up the heartfelt prayer—Oh! my God, strengthen me for this work; guide me by thy counsel, and aid me by thy spirit!

The next in order, is the expression or language to convey our ideas to another, either by sounds or signs. This can be acquired only by strict and rigid training. If a child is not taught the correct organic formation of every sound at an early age, he must learn it, if he learn it at all, at a later period, under many disadvantages. If errors have been committed, they will prove detrimental to all future progress. The great importance of this point requires that we should enlarge upon it, but the limits of the Address positively forbid it, and we must let it pass, not without a hope, however, that this remark may arrest the attention of teachers.

In written language, we regard accuracy as of the first importance, and we also know the difficulty of acquiring the ability to transmit our thoughts through this medium. How many have lamented that they neglected that study which qualifies a man, more than any other, to maintain an easy intercourse with the world.

It must be apparent that if this course of guarding and directing the thoughts, and the habit of expressing them clearly, were commenced at a proper time, and continued without interruption, mankind would make far greater advancements, than have been witnessed in any former period. Numerous as are the advantages enjoyed by the present generation, we confidently hope and believe that they will be vastly increased by the discovery of more useful and important agencies in human life.

May the smiles of a kind Providence, showered upon us, lead us to lay aside all strife, jealousies, and animosities, and with universal consent, cultivate the arts and sciences, and thus hasten the day when knowledge shall fill the earth as the waters cover the sea.

We come now to speak of that part of our nature, which gives increased value to the whole — namely, our moral nature.

In approaching this we feel an exalted and sublime pleasure in believing that whatever attainments we may make, time cannot diminish nor eternity destroy. Let us carefully examine the true place of beginning, in the moral training.

The first disposition that we discover in a child, is the exercise of the will, commonly called temper. To subdue this requires much time and great skill. Obedience is the first duty of the child — of the youth — of the man. For the want of this, the world has often been deluged in blood; society is agitated with the most heart-rending cruelties; families have been divided, and have become the most inveterate enemies; schools are disorganized, and the teachers dismissed disgraced.

There is no one truth more clearly set forth in the sacred volume than this, nor is there any which long experience has demonstrated to be more productive of good to the human family. In pursuing this branch of our subject, we would gladly combine all the strength of language and all the power of eloquence to convince the whole world that to obey is better than sacrifice, and that self-denial is the only way to eternal gain. Children, obey your parents in the Lord, for this is right — servants, be obedient to your masters — put them in mind to obey magistrates — wives, be obedient to your own husbands, as it is fit in the Lord — finally, be ye all subject one unto another, and the very God of peace shall be with you.

We might fill a volume with like quotations — “but a word to the wise is sufficient.” This doctrine of obedience is not new, nor is it of less importance because it is old. Neither clime nor nation can change its nature, nor can families, societies or governments exist without its benign influence. How does the fond and intelligent mother urge upon her darling son to obey his father, that he may meet his approving smile. How carefully does she direct him from day to day to regard the kind admonitions of his friendly instructor, lest he should grow up in ignorance, his manhood be blasted, and old age become contemptible. With what zeal does she counsel him to yield willing and cheerful obedience to the laws of his country, that he may be esteemed and honored by his fellow-citizens. With what fervor does she exhort him to obey the ordinances of God, that he may enjoy peace and consolation in this world, and in the world to come life everlasting. Who

can estimate the value of a virtuous woman, for her price is far above rubies. It is she that watches over the first dawns in intellect, and directs its course. It is she that forms the youthful mind, and guides the wayward passions, and curbs their impetuosity by her gentle, yet no less powerful influence. She fulfils the high command, correct thy son while there is hope.

To these ladies, who are now present, allow me to say, we rejoice that you are here to encourage us by your presence. Where men assemble to form plans for improvement, there should woman be, in all her purity and loveliness, to cheer them no less by her smiles than by her prudent counsels.

If my friends will indulge me in a small digression, I will relate a brief account of Daniel T. Wilful. He was the only son of a wealthy merchant, in one of our Western cities, and his mother was one of those kind souls that always wish to do exactly right.

When Daniel was about two years old, he was one of the nicest, prettiest boys you ever saw, and his uncles and aunts thought there never was such a boy before. When Daniel cried for anything, his mother always told the servant to give it to him, for she was afraid of spoiling his disposition by crossing him, and in this way she got along very well ; at least, she always told the father so. When he was five or six years old, he would sometimes tease his little sister, by pulling her hair, or pinching her, but his mother said, " Don't mind that ; he will learn better as he grows older " — and so it passed along. When Daniel was sent to school, he was one of the mildest and best boys in the world — so his father said — and his kicking and striking the other boys

was no proof to the contrary, because they teased him. Sometimes, to be sure, when he was sent to school, he went to his aunt's, because she wanted to see him, and then it was too late, and he was particularly careful not to interrupt the school in that way. Too long confinement in school is not good for boys, so that when he was prevented from learning his lessons at home, which was not oftener than two or three times a week, he would bring a note from his mother to go out early. In this manner Daniel grew up to the age of thirteen or fourteen, when he was as able to judge what was right for himself, as any one else could for him. It sometimes happened that Daniel thought a little different from his teacher, or rather his teacher thought different from him, and obeying the rules of school was one thing that Daniel fully understood was not meant for good men's sons—at any rate, not for him, and if the teacher did not understand his duty, he must be instructed.

One day Daniel wished to leave the room, and as it seemed rather ceremonious to ask permission, he concluded to take his own way, and openly violate a well-known rule. When he returned in the course of an hour, and the teacher mildly expostulated with him, he said that his father told him to do as he pleased, whenever it suited his own convenience. Argument was of no avail—Daniel's education was now complete, as he could no longer be retained in school.

Joseph Lockwood was a boy of delicate constitution, and could not attend school until he was in his ninth year; but his mother said he must not be peevish, if he was sick, and so she had taught him to obey, and be

patient and quiet. When he came to school, he entered with the utmost ease and grace, and said to the teacher, "my mother has sent me to learn — what shall I study, sir?" Pleased with his respectful address, the teacher answered, we shall see. As soon as he was examined and seated, he commenced his studies with that ardor which always secures success. In all his intercourse with his fellow-students, he was polite and affectionate. He was careful to inquire the wishes of his teacher, that he might strictly attend to them. He delighted to promote good order by observing the rules of the school, and setting a good example. Thus he continued his course, until he had advanced to the highest class in the school, esteemed and beloved by all.

About thirty miles north-west of Saratoga, the Sogendog river empties into the Hudson. Ten miles from its mouth is a beautiful valley, in which Ichabod Goodman had settled, and raised a respectable family, after the manner of the genuine New Englander. Their eldest son, who was named after his father, had just entered his twenty-first year. Trained up by a discreet and pious mother, remote from all fashionable circles of polished society, his manners were such as some might mistake for rudeness, yet he was by no means unacquainted with all the true principles of genuine politeness. Possessed of strong natural powers of mind, and blessed with a good constitution, he felt inclined to see something more of the world, than could be found in his rural valley. Full of pleasing hopes, and excited by curiosity, he turned his thoughts toward that celebrated watering place. As he entered, the sun was setting in all its radiant splendor, and the magnificent

carriages just returning from the surrounding country first caught his wondering eye. Next came the elegant mansions, crowded with the beaux and belles from every land. Parlors filled with the ornaments and beauty of creation — saloons buzzing with the hum of fashionable gents from every clime. Amazement seized the unsophisticated man. He knew not what to make of all this busy idleness, and fancied himself transported to some fairy land, or believed his senses had, for the first time, refused their office.

Poor Ichabod, while he stood thus innocently gazing upon the multitude, his attention was attracted by a strange noise, and turning himself suddenly around, he beheld a miss, of a delicate form, just behind him, entertaining her companions with all the exquisite impertinence with which her pride, her rank, and her fortune had conspired to delude her frivolous mind. *He* had been taught to believe, “an honest man is the noblest work of God,” and never once dreamed that it could be a fault, not to be dressed à-la-mode. *She* had been taught to estimate all men by their dress, nor once thought of measuring a man by his soul. A kind friend, seeing the embarrassment of our young hero, whispered in his ear, she is a belle. Looking with increased earnestness, he exclaimed — “What! is that a belle? In our happy valley we have no such belles.”

Wishing to avoid giving offence, as every real gentleman certainly would, he quietly turned away, not without a deep impression, that,

“Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules,
Is Pride, the never-failing vice of fools.”

The world has suffered much in consequence of the misapplication of those talents bestowed for the improvement of mankind. He could not fail to contrast the feeble frame of this votary of fashion with that of his own sister Prudence, whose pleasing and healthful appearance gave ample testimony to the invigorating breeze of early morn, united with all the duties of the domestic circle — and still further, to compare the qualities of her mind, improved by reading such books as enlarge the understanding, ripen the judgment, strengthen the memory, and containing only those moral sentiments which point out the path of duty, and strew it with intellectual flowers.

He could hardly persuade himself that those young men, whom he saw totally absorbed in sensual gratifications, possessed the same intellectual powers by which he controlled his own appetites and passions — much less could he conceive that they were endowed with immortal souls, created for the same noble purpose as his own, destined for a higher state of enjoyment beyond this probationary scene. Nor could he view the giddy round of vain and trifling amusements of these fanciful creatures, intended to be the fairest portion of the creation, but with emotions of heart-felt gratitude to the Author of his being, that he had vouchsafed to him and his sister that early training which enabled them to answer life's great end, by serving mankind in some useful employment or occupation, deriving at the same time their sweetest pleasure and highest enjoyment in the strict observance of the commands of their holy Redeemer.

The various grades and classes in society may be

compared to the stories of a building. Now it is manifest that if we raise the lower story, we must of necessity elevate all the others.

The physical condition of mankind would be much improved, if we could so train them as to give stronger constitutions — we should have less sickness, fewer blind, fewer deaf, fewer deformed and helpless, to be maintained.

If we can instruct the most ignorant, we shall thereby give an upward movement to the whole, and each class will be advanced in the same ratio. The highest, or most intellectual grade, must rise or occupy a sphere, which would not only require higher schools, but even higher colleges. And thus should we not only equal other nations, of the old world, in science, but we should soon leave them to gaze after us with wonder and admiration.

But the importance of the physical and intellectual, compared with the moral, seems to diminish, and to bear the same relation that time does to eternity. The idea seems too vast for human conception, and yet we cannot escape from the convictions of truth or our own minds ; nor can we fly from the silent admonitions of conscience. Alas ! that man should be so slow to seek after his highest interest — that he should neglect to implant in the minds of his children that seed which would blossom in time, and bring forth fruit in eternity. In the morning sow thy seed, and in the evening withhold not thy hand, for thou canst not tell whether this or that shall prosper, or whether they shall both be alike blessed.

Fellow Teachers : I may have trespassed on your

patience, but should I leave this subject here, I should carry away a burthen which I have long borne, but which I desire now to leave with you. I do not wish to be understood even to insinuate anything like censure, but to recommend a great improvement in the distribution of our daily labor. Why is it that we spend so much time to instruct our pupils in the various branches of science, and pay so little regard to the one most important of all—I mean the science of living well. Why do we devote six hours a day to fill the head with knowledge, and not one to improve the heart? Why do we exert so much skill to make a boy demonstrate a mathematical problem, and never require him to investigate the relative duties of parents and children, teachers and scholars, public and private citizens? Do we not correct his faults in reading, writing and arithmetic, while we pay little or no attention to direct his modes of thinking, and allow him to grow up in the spirit of pride, anger, hatred, revenge, and all the dark catalogue of vices, which debase the soul, and destroy the peace and order of society? These ought ye to have done, and not to have left the other undone. Are we not sensible that much remains for us to do in this holy work, while the faithful pastor performs well his duties? How small is the opportunity, how short the time allotted, compared with ours; and when it shall be demanded of each of us, what hast thou done with those lambs committed to thy charge, what shall we answer!

A few more words, and I have done. Brethren, mind your calling. And what is that calling? It is no less than a commission from on high—Go ye into all the world, and teach all nations their duty to them-

selves, to each other, and to their God. While oppression reigns in the land, we must not cease to recommend Christian forbearance and brotherly love. While war and bloodshed desolate the nations, we must not disregard the cries of the widow and the orphan, but we must stay the hand of violence, and hold up to admiration the blessings of universal peace and harmony. When riot and disorder are rife, we must maintain the supremacy of the law. When robbery and murder are perpetrated in open day, we may not refrain from teaching self-control, the government of the temper, and the curbing of the fierce passions. While iniquity abounds, we must constantly urge the necessity of Christian humility, and a strict obedience to all the laws of God.

All these evils must be nipped in the bud. Purify the fountains, and the springs will send forth the streams of life for the healing of the nations. Regulate every thought, and every action, in perfect accordance with the Divine law ; and mankind will then be prepared to join the angelic song —

“Glory to God in the highest, on earth peace, and good will to man !”

LECTURE IV.

CHARACTERISTICS OF THE TRUE TEACHER.

BY JOHN D. PHILBRICK.
OF BOSTON.

THE principal thing in a school is the Teacher. He is its vital principle, its heart and soul, the fountain of its life and spirit. Other educational means and agents, I would not undervalue. School houses, apparatus, books, examinations, and superintending officers, are doubtless important in their places, and they have their effect, in a greater or less degree, upon the character of schools.

But without the Teacher these subsidiaries are inert and powerless. The Teacher's influence goes farther towards determining the character of his school, than all other influences combined. The Teacher is indeed the architect of his school, and he has but to look around him to see his monument.

The maxim, "As is the teacher so is the school," may seem to some more pointed and epigrammatic than true. But it is worthy of note, that the wisest educa-

tors have always most strongly insisted upon its substantial truth. They have, therefore, centred their efforts for the promotion of the interests of education, mainly upon the teacher. We find them penetrated with the conviction, that the object of their wishes and labors can be accomplished only by bringing *true teachers* to the work of instruction. This is the weighty matter to which they bend their energies, leaving the mint and cummin to take care of themselves. Their great work, their paramount object, is to furnish every school with a *true teacher*. *Hic labor, hoc opus est.*

Let this be accomplished, let this consummation be reached, and education is safe. And it *will* be done when the people demand it. When they call in good earnest for competent teachers, they will not call in vain. The demand will be supplied. But it is to be regretted, that the call for teachers of high merit has not been sufficiently general nor sufficiently loud, either for the interest of education, or for the interest of our profession. Not but that the people are, in most cases, ready to accept the purchase, but they are not always equally ready to pay the price, and fulfil all the conditions necessary for the secure possession of such a treasure.

While this is the state of things, what does it behoove us as teachers to do? Shall we fold our arms, and wait, in dignified composure, for the good time to come? Is there nothing that we can or ought to do or say? The members of this association will agree with me, I am sure, that there is much for teachers both to do and to say, in relation to this matter — especially *to do*. You will agree with me that it is incumbent upon us to

exert ourselves to create a demand for accomplished teachers where it is wanting, and to increase it where it already exists.

And I think it will be conceded that there is no one means by which, as teachers, we can more effectually further this design, than by showing what glorious results the true teacher is capable of achieving.

In accordance with these sentiments, I have thought it might not be altogether unprofitable to make a few observations upon some of the **CHARACTERISTICS OF THE TRUE TEACHER.**

And I beg leave to premise, that I would not be thought so presumptuous, as to attempt a complete and finished portraiture of the perfect teacher. To draw a rough sketch of some of the most prominent and comprehensive traits is all that I propose to do.

The first characteristic I shall notice is, *Devotion to the Profession.*

Every one, says Lord Bacon, owes a debt to his profession. This debt the true teacher is ready to acknowledge, and to discharge according to the measure of his ability.

To be a teacher in the highest and best sense of the word, is to stand in the highest and best place that God has ordained for man. To form a human soul to virtue, and enrich it with knowledge, is an office inferior only to the creating power. In this view, education is the noblest work of man. But the world does not so estimate it. While by the one half it is looked upon as a pitiful mill-horse drudgery, by the other it is regarded as an inglorious sinecure, a refuge for the idle and

indolent. Now one great thing to be done for education is, to rescue the profession of teaching from this degrading estimation which the world puts upon it, and to place it upon the eminence where it belongs. There is evidently no reason in the nature of things, why it should stand in the social scale below what are styled the learned professions. Humanity is progressing. Different professions and pursuits of men have, in turn, at different periods, challenged the homage of mankind, and then retired for others to come forward in their room. Chivalry has had its day, but the age of Chivalry is gone. Military heroism has in all past ages attracted the admiration of the world, but the glory of the conqueror is growing dim before the brighter halo that encircles the brow of the champion of peace. The day of education has dawned. In the language of Lord Brougham, "the schoolmaster is abroad." It is important that he should be recognized, and the sooner the better. To become an accomplished instructor should be considered an honorable achievement, and one worthy of any man's ambition. And so it will be esteemed when it is well understood what a rare combination of virtues and talents such an undertaking demands, a combination of qualities as rare perhaps as that required for a respectable chief magistrate of this Commonwealth.

Now the true teacher holds himself ready for every word and work which tends to bring his profession into esteem, and to place it in its true light before the world. He magnifies his office and honors it, and so makes it honorable. Diogenes made Alexander confess that if he were not Alexander he should wish to be Diogenes.

So you will find the true teacher playing the part of Diogenes to those whom business or curiosity may draw to the scene of his labors. I do not mean, in the display of cynical asperity, for that is a mark of the false teacher, but in the exhibition of those noble qualities which the noble-minded man admires and covets.

He will not hang his head and repine, because those in other walks of life outshine him in equipage and show. He will rather elevate his brow, and say to himself, with manly firmness, if I have not those things, it is because I have not desired or sought them. I have what is better. Mine is the high privilege to acquire and to impart knowledge — *to educate*. I have chosen my lot, I am content and satisfied. A man of such a temper is always respectable and respected, and cannot fail to draw respect upon his calling.

"I am a man," said old Terence, "and I am indifferent to nothing which relates to humanity." So the true teacher regards with indifference nothing which relates to his chosen profession. He makes it a point to keep himself informed in relation to its state and improvements, both at home and abroad, and when solicited to pay a dollar for a publication devoted to its interests, he does not turn away his head with cold indifference, as from a contribution box, and enter the plea of poverty, whilst he expends almost as much daily on his pride and sensual appetites. Nor does he disdain to meet his brethren in the teachers' convention, as if he were perfect, and needed no more light and no more zeal. He feels that teachers owe it to their profession, to assemble themselves together often, to take sweet counsel, and that they owe it to themselves

also. Is it not obvious, indeed, that the odious characteristics of pedagogism are apt to mark those who neglect it? Are they not, as a general rule, apt to grow churlish, and opinionated, and conceited, and pedantic? Are they not likely to fall behind the times, and when it is too late to correct their error, find themselves far in the rear of their more social and public-spirited brethren?

The true teacher, having dedicated himself to his profession wholly, and without reservation, never dreams of questioning its worthiness to receive his best efforts. No matter how his entrance upon the business commenced; he may have been drawn into it by circumstances over which he had no control. It makes no difference as to his fidelity and zeal in promoting its interests, and in widening and elevating the sphere of its usefulness. He feels that it would be dishonorable to remain in it without a heart for it. He would sooner dig, or beg, or starve, than degrade himself and disgrace the profession, with the unwilling service of a *mere hireling*. He considers the interests of education too sacred and momentous to be committed to such hands.

It is not to be supposed, of course, that all teachers, upon crossing the threshold of the school-room, shall bid adieu to all other pursuits and occupations, and that all other avenues to usefulness are to be closed to them forever. This remark is particularly applicable to the female portion of teachers, the majority of whom, I apprehend, look forward to the time when they shall be called to move in another sphere, and to transfer their affections, if they have not already done so, to other objects. It is, indeed, every one's duty to quit his

present field of labor, when a wider and better one is opened to receive him. But to whatever enterprise or pursuit the man of the right metal pledges himself, his heart is as

“ True to it as the dial to the sun,
Though not shone upon.”

Nor does the true teacher deem those only worthy of respect and consideration who are occupied with the higher departments of instruction. Great talents and high attainments may not want scope for their exercise, even in training the opening mind of childhood. The importance of wise *early* training, both moral and intellectual, cannot well be over-estimated. The excellence of the fruits of higher institutions is materially affected by those below, from which they draw their materials. The high standard in classical attainments for which the time-honored University of this Commonwealth has long been distinguished, has been sustained mainly by one preparatory institution.* High schools are compelled to accommodate their standard of scholarship to that of the subordinate grade; hence the very equivocal import of the term high school, which may mean an institution scarcely inferior to a college, or it may signify one scarcely superior to a good primary school.

Let us, then, away with all castes in the profession of teaching, except the castes of the true and the false. Let us feel that we are one great fraternity of crusaders against ignorance; that it is not the grade of studies, but the quality of instruction, that is the true measure

* Boston Latin School.

of the teacher's claim to respectability and consideration; that it is not the situation that confers honor, but the manner of discharging its duties, and the character and talents brought to the work.

"Act *well* your part, there all the honor lies."

"Pigmies are pigmies still, though perched on Alps,
And Pyramids are Pyramids in vales."

That great luminary of science,* whose name sheds so much lustre upon one of the highest institutions of learning in the country, has set an example worthy of imitation, in coming down from the lofty eminence of his station, to extend the fraternizing hand to teachers of all grades and ranks. It was done in the spirit of the true teacher. We need more of the same liberal spirit.

In a word, we need to have the clouds and darkness dispelled from the base of the hill of science, so that the sunshine of popular favor may rest *there*, as well as "settle on its head;" that children, in their "tenderest and most docile age, may be put into the path of a virtuous and noble education," — such as beamed upon the vision of Milton, "laborious indeed at its first ascent, but else so smooth, so green, so full of goodly prospect and melodious sound, on every side, that the harp of Orpheus were not more charming."

The second characteristic I shall mention is, the *Spirit of Progress or Improvement*.

This spirit seems at first to be at war with that content which is so often the theme of poetic eulogy. But

* Professor Louis Agassiz.

in reality, it is in perfect harmony with the true, philosophical content, — the content to *be* and to *do*, just which, in the economy of Providence, we were designed to be and to do, and no more. It is antagonistic only to the base content which is born of sloth and indolence; the content which satisfies one with present attainments, when others are within reach, — *the very poorest of all philosophy*. The modest and unambitious mortal who expects to steer clear of disappointments, by limiting his aspirations to his present possessions, is destined to find by sad experience, that safety lies not in that direction.

The desire to remain as we are, low and humble though it be, is one which cannot be gratified, for where there is neither disposition nor effort to advance, a retrograde motion is inevitable. As soon as growth ceases, decay begins.

On the contrary, the *spirit of progress*, always pressing upwards and onwards, is the parent of all greatness, and of all great achievements. Those who have attained the highest eminence in the various spheres of human effort, have been most noted for this progressive spirit. It is eminently the spirit of Christianity, and its essence is concentrated in that solemn and comprehensive injunction of the Great Teacher: "Be ye perfect, even as your Father which is in heaven, is perfect." And we are exhorted to "*press forward* to the mark of the prize of *our* high calling."

The lives of all the great and good have been lives of progress, of improvement. One of the most remarkable examples which occur to my mind at this time, of the power of this spirit to conquer difficulties,

and overcome obstacles, is found in Julius Cæsar. In versatility of talents, in variety and extent of attainments, and in all points of cultivation, he is, perhaps, unsurpassed. Not even the sleepless Brougham has rivalled him. He was not only a great general, but a statesman, a lawgiver, a jurist, an orator, a poet, an historian, a scholar, a mathematician, and an architect. In view of the wonderful diversity of his powers, he has been styled a universal genius. But the poet Lucan, in a single line, discloses the secret of his genius and his greatness. He says of him —

“ Nil actum reputans, si quid superesset agendum.”

“Regarding nothing as done while anything remains to be done.” This was undoubtedly that spirit in which Sulla saw twenty Mariuses wrapped up. It does not usually hold twenty great men wrapped up in it, within one breast, but it does at least *one*.

This spirit, if desirable anywhere, is peculiarly so in the teacher, for it is the vital principle of education. It is the fountain from which all good education must flow. It is one of the most important duties of the teacher to excite and develope this spirit in his pupils, for, when that is accomplished, half the work of educating them is done. But how shall he kindle the flame in the breasts of others, when it glows not in his own. Precept upon precept, piled to the skies, will not do it, unless backed up by example upon example. Precept without example is like faith without works, — *dead — dead*. It is the lifeless carcass, without the animating soul. We must not be *preceptors*, we must be *exemplars*. If we would take more pains *to be*, we should have to

fret ourselves less to say. *Verba movent, exempla trahant.*

While we show others the steep and thorny way, let us see to it that we "reck our own rede." The teacher who is inspired with this spirit, is all the while unconsciously inculcating it upon those around him, who have less of it. It beams forth in every look, and speaks in every word he utters. He is like the Leyden Jar, always charged, not negatively, but positively, and you cannot come in contact with him without receiving a shock, unless you are a hopeless *non-conductor*. Where this spirit is, all is activity and life, where it is wanting, all is stagnation and death. It has no affinity with that baneful Epicurean philosophy which says, "soul, thou hast much goods laid up for many years, eat, drink and take thine ease." Its language is, "Let us work while the day lasts, for the night of death will soon overtake us, and then there will be time enough to rest." Or in that glorious stanza —

Let us then be up and doing,
With a heart for any fate —
Still achieving, still pursuing,
Learn to labor and to wait.

The true teacher, largely imbued with this spirit, has high aims, and forms large and comprehensive plans of improvement. They embrace the culture of his faculties, the attainment of high scholarship, and eminent skill in his profession. These three branches of improvement are intimately connected, one with another, and the cultivation of each tends to advancement in the others. Imagine to yourselves a teacher thoroughly bent

on this grand trinity of labors. Rising early, and imploring Heaven's blessing on his efforts, he applies himself with cheerfulness to the task, during all the hours and minutes of the day which a strict economy of time affords him. He has constantly some business in hand which tends to one, or all of these ends, at the same time. Every day's departing sun leaves him a wiser and better man than it found him in the morning. Every day sees him stand before his classes, an abler and more accomplished teacher than the preceding. If he should fail in this a single day, he would, like Titus, exclaim with regret, "My friends, I have *lost* a day." Suppose such a course followed for years in succession, or for life. What glorious results would be produced! What a pure and noble satisfaction such a life is capable of affording! and how fortunate the youth blessed with an instructor who passes such a life! Will such a teacher be likely to be enrolled in the catalogue of Ignoramus? Will he become antiquated? Will he fall behind his times, in any thing but in ignorance and presumption? Or will he fail to secure the respect of the community in which he lives?

This spirit of progress or improvement is the grand panacea for old age. It is the only rejuvenating remedy ever invented. It keeps the flame bright and burning down to the verge of the grave. Witness Milton, bright and calm to the last, giving to the world such a masterpiece as the *Samson Agonistes*; Dryden, whose greatest work was his last, the *Ode on St. Cecilia's day*; Chatham, whose genius was only ripened and chastened, not impaired by age; John Quincy Adams, a prodigious progressive, whose mind like a mighty

stream, continued to increase in might and energy, till he saw the last of earth. But it is sometimes asserted, that the business of teaching is such as to unfit one for study and growth. Presumptuous assertion! Miserable apology for a more miserable ignorance! If the assertion be true, then *is* the profession of teaching inevitably doomed to degradation, and I would fly from it as I would from the yellow fever. When we commence the culture and improvement of *others*, must our *own* from that moment cease? Can we infuse health into others only by robbing our own veins of their life-blood? The thought is too absurd and monstrous to be for a moment entertained. Teaching is a business in which no species of knowledge is useless. If knowledge is any where power, it is so in the teacher. The more hours the teacher spends in preparation for the school-room, the less need of his spending many hours *there*. It is the unskilful workman that comes tardy off with his task. If in any particular instance, teaching is found to unfit one for study and reflection, by its wear and tear of the nervous system, it is not unreasonable to look for the cause, in want of prudence or want of skill. When the iron is dull, of course greater drafts have to be made upon the strength than when it has a keen edge. Wisdom, instead of recommending perseverance in the use of a blunt instrument, points to the grindstone. Or, in other words, she exhorts the teacher to omit no opportunity for the cultivation of his faculties, or the acquisition of knowledge, especially such as is calculated to throw light on his profession. If such a course is adopted, every day will witness higher results with a less expenditure of strength. It is not

work alone that wears out a man ; it is anxiety and vexation, and these the really skillful teacher knows little of except by hearsay. The teacher who is laying out largely in general culture and study as well as in particular preparation for the ordinary business before him, is making a profitable investment, one that will yield strength and comfort and eminence in after years. The mind of the teacher needs winding up by study or reflection as often as his watch, or it will be likely to run down and cease to tick. It is not too much to affirm that without this spirit there can be no rational hope of a good teacher. And with it, it takes time to grow one. The most perfect organic productions are the longest in reaching maturity. Consider the oak and the century plant. The good teacher

“ Is not the hasty product of a day,
But the well ripened fruit of sage delay.”

To become an accomplished teacher, is not an end to be compassed by an extemporaneous effort, off-hand, by observing this or that set of rules. That gourd which came up in a day withered away in a day.

The third Characteristic to which I shall allude, is the *Philosophical Spirit*.

Washington Allston, in sketching the character of his illustrious brother artist, Gilbert Charles Stuart, said that he was a “ *philosopher* in his art, that he understood its *principles*,” — a noble eulogy, especially, coming from an artist so eminently philosophical himself. To this element in his character, is due in no small degree, that eminence in his art which made West pro-

nounce him the best portrait painter in the *world*, and Allston declare that in his opinion, not a Rembrandt, Rubens, Vandyke and Titian, could equal a certain one of his productions.

Without this philosophical element, he would never have left, as a rich legacy to his country, that portrait of its Hero and Father, into which were transfused the features, the form, and the very soul of Washington, in all the simplicity of nature, — a portrait, said to be unsurpassed by any artist whose works have come down to us. And I think it is not hazarding too much to say, that no one has ever attained great eminence in any art or profession without understanding its *principles*. Without this the inspiration of genius will little avail. But if a knowledge of the principles of his art is necessary to the artist, to enable him so to dispose the tints upon the canvas as to bring out a faithful copy of the external form, how much more to fit the teacher to mould the internal soul into harmonious symmetry and beauty! Where a knowledge of *one* principle is necessary to the artist, who is employed upon the marble or the canvas, a knowledge of *many* is requisite to the teacher, who is employed upon the exquisite texture of the human mind. Indeed, to master any *art*, it is absolutely necessary to approach it from the higher ground of science and principles. While Washington lay with his troops upon the plains of Cambridge, the British were safe in Boston, but no sooner did his breast-works rise on Dorchester Heights than he was their master.

He who works at random, or by rules taken upon trust, not knowing the reasons upon which they are

based, is a mere artisan, a simple mechanic, while the philosophical artist comprehends the grounds and principles of his rules. The mariner, whose knowledge of the art of navigation is not based upon a scientific foundation, is doomed to the servitude of the rules he finds laid down in his Navigator, and, in case of an emergency not contemplated by them, he is at once abandoned to the mercy of the winds and the waves. Such a mariner cannot be called a *master* of his art ; he is but an *apprentice*, a *slave* to it. *He* only is the true *master* of it, who is acquainted with the mathematical and astronomical principles which underlie it, as well as the practical application of the ordinary rules to the guidance of the ship.

Such a navigator is capable of constructing his own rules, and of adapting them to circumstances. Such a master of his art is the true teacher, or at least, to such a mastery he is pushing his way. This knowledge of principles comes from the philosophical spirit, or curiosity to know the whys and the wherefores of things. The mind of a philosophical turn, is fond of experiments and investigations. It prompts the child to break open the viol to see where the sound comes from, to wonder what makes the fire hot, the ice cold, and the sun give light ; what makes the thunder, and what makes the magnet draw. Working in mature minds, it sets a Franklin upon interrogating the clouds through his aerial messenger ; a Newton, the falling apple, and compelling it to disclose the sublime law which binds together the universe of worlds, and holds the circling planets in their spheres ; a Le Verrier upon the study of the perturbations of Uranus, and a new planet is added

to the catalogue. The philosophic mind analyzes, compares, and classifies the objects which pass before it. It traces events and phenomena up to their causes, and then follows out those causes in their general consequences. It thereby attains to a knowledge of the relations of things, the most valuable of all knowledge.

The Roman poet says, with profound truth, "Happy is he who is able to know the causes of things." Very unhappy and unsuccessful must the teacher be, who has not the inclination or ability to look into the causes of things, to distinguish essentials from non-essentials, and to winnow the wheat from the chaff. Without it, he must also want that faculty of discrimination so essential to the management of a school. The results of the teacher's labors depend not more upon his mode of discipline and instruction, than upon their judicious adaptation to the different characters of which his school is composed. The absence of this discrimination and adaptation is one of the most common defects of teaching, and it is to be remedied effectually, only by the cultivation, on the part of teachers, of this Philosophical Spirit.

The school is a harp of many strings, and each requires a peculiar touch to bring out its latent harmony. But the clumsy performer knows no difference in them, and bangs away upon all alike, and then berates the abused instrument for not discoursing sweet, celestial music, instead of rewarding his *pains* with harsh, grating discord. The wiser and more skillful a teacher grows, the more he individualizes. Like the judicious physician, he first gives his patient a thorough

diagnostic examination, and then he is prepared to prescribe with some reasonable hope of success.

The true teacher is no imitator of the method of Dr. Sangrado with his one invariable prescription for the cure of all distempers that flesh is heir to, — to evacuate the veins by frequent bleeding, and deluge the stomach with unremitted aqueous draughts. He gives milk to the babes, and meat to the strong men. He appeals to the conscience and reason when he can, and to the skin and nerves when he must. He is all things to all persons, in the true apostolic sense. Master, friend, adviser, guide, sympathiser, father, mother, sister, brother, companion, playmate, spur, curb, or crib, if, by any means, he may save some from ignorance and vice. Knowing the law of mental growth, and the nature of studies, those are assigned first, which require memory and the faculties which arrive at maturity earliest, and afterwards those which task the reasoning powers, and those faculties which develop later. He dives into every pupil's mind, and finds out every "strand and impediment there, so that, by appropriate exercises, they may be wrought out."

When he has to deal with faults, and errors, and vices, he traces them to their causes, and there does his work. He does not lop off a branch here and a branch there, but aims the axe of extirpation at the root of the tree. He does not go out in guerrilla warfare, to cut off a straggling foe now and then, but marches his concentrated forces up to the stronghold, and brings his batteries to bear upon the very citadel of the enemy.

So in instruction, he does not waste time in isolated

particulars, when the mind can grapple with general truths. He does not load down the memories of his pupils with useless lumber, but stores them with the "precious jewels of knowledge, comprehending great value in little room." Nor does he dole out stinted draughts of learning, but opens up living springs. The greatest instructors have ever been the most philosophical.

The Fourth and last Characteristic, I shall consider at this time, is *Enthusiasm*.

The characteristics already considered are accompanied, in the really true teacher, by another, without which they would be *comparatively* useless. I mean that "ardor and earnestness of mind which precludes indifference and inactivity, and which we sometimes denominate enthusiasm." It is this which inspires confidence and hopes of success. It warms the heart, and prepares it for the operation of the various motives which actuate human conduct. It puts the faculties in motion, and renders them available. If it is not power in itself, it is, like fire in the steam engine, the great *generator of power*. It puts the whole train in motion. It is the great wonderworker of the world. It works wonders in the school-room. Indeed, when we see wonders there at all, we see there also an *enthusiastic* teacher.

We ought to carry into the work of our profession, learning, and self culture, something of that enthusiasm which has achieved great things in other spheres of life. Let us never forget the example of Columbus, in whom this element of character exhibited such

power to conquer difficulties. In him we see one of the most perfect types of this trait, any where to be found. We see it, in his character, carried to its utmost limit, and stopping only this side fanaticism. His cotemporaries, indeed, stigmatized him as a visionary, but posterity has reversed the verdict, and if they call him a visionary, they mean it in the literal signification, a keen-sighted, prophetic man.

Opposition, ridicule, and cold neglect, so far from damping the ardor of his soul, only made it glow with a steadier, and intenser heat, and to this fact was due his final success. For, though possessed of courage equal to any danger, and fortitude as firm as adamant, without this crowning trait, it would not have been for him to open the path to the new world. From the moment he conceived the idea of reaching land by sailing westward, the ardent activity of his temperament put him at once upon the realization of that idea, — to crown the thought with acts, — and that object soon became the one thing for which he lived, and for which he was ready to die.

During those eighteen years of hope deferred, consumed in vain appeals to the ambition, the piety, and the cupidity of princes, in behalf of his sublime enterprise, from the day his grand conception dawned upon his own mind, till it received the smile of the great Castilian queen, amidst the treachery of enemies and the misgivings of friends, that great man was as true to his mission, and as undeviating from his course, as the sun in the heaven. Who would not emulate such a noble enthusiasm?

And who can read Kepler's announcement of his

celebrated discoveries, which procured for him the proud title of the "Legislator of the Heavens," without feeling the power of enthusiasm? "What I prophesied," says he, "two-and-twenty years ago, as soon as I discovered the five solids among the heavenly orbits, what I firmly believed long before I had seen Ptolemy's 'Harmonics,' — what I had promised my friends, in the title of this book, which I named before I was sure of my discovery, — what sixteen years ago, I urged as a thing to be sought, — that for which I joined Tycho Brahe, for which I settled at Prague, for which I have devoted the best part of my life to astronomical contemplations, at length I have brought to light, and have recognized its truth beyond my most sanguine expectations. Great as is the absolute nature of Harmonics, with all its details, as set forth in my third book, it is all found among the celestial motions, not indeed in the manner which I imagined, (that is not the least part of my delight) but in another very different, and yet most perfect and excellent. It is now eighteen months since I got the first glimpse of light, three months since the dawn, very few days since the unveiled sun, most admirable to gaze on, burst out upon me. Nothing holds me; I will indulge in my sacred fury; I will triumph over mankind by the honest confession, that I have stolen the golden vases of the Egyptians, to build up a tabernacle for my God far away from the confines of Egypt. If you forgive me, I rejoice; if you are angry, I can bear it; the die is cast, the book is written; to be read either now or by posterity, I care not which. It may

well wait a century for a reader, as God has waited six thousand years for an observer."

Surely the literal meaning of enthusiasm (God within us) has a deep significance. Surely *it is the divinity within man*, which stirs him to God-like deeds. In our own profession, this trait is well illustrated in the character of the celebrated Dr. Arnold, as well as the others I have considered as characteristic of the true teacher, together with common sense, the spirit of a gentleman, and the spirit of a Christian, which time fails me to notice. And they were suggested to me as topics, by his letter of inquiry for a master.

"What I want," he says, "is a man who is a Christian and a gentleman, an active man, and one who has common sense, and understands boys. I do not care much about scholarship, as he will have immediately under him the lowest forms in the school; and yet on second thoughts I do care about it, very much, because his pupils may be in the highest forms; and besides, I think even the elements may be best taught by a man who has a thorough knowledge of the matter.* * I deem it essential to the due performance of a master's duties here, that a man enter his business, not as a secondary matter, but as a substantive and most important duty, that he should devote himself to it * *, that he should enter heartily into the *interest*, honor, and general respectability of the society which he has joined, and he should have sufficient vigor of mind and thirst for knowledge to persist in adding to his own stores without neglecting the full improvement of those whom he is teaching."

These are weighty words, and worthy to be pondered

by all who aspire to the noble character of a true teacher, the object to which all of us who teach should strive. To this end let us prefer a large library to a large wardrobe, and, like Erasmus "buy first books and then clothes;" and, believing with Shakspeare, that "it is the mind that makes the body sigh," abhor an empty head more than an empty purse; and think more of the flavor of our conversation than of the flavor of our meat and drink, "knowing that conversation is the food of the soul," which is higher than the body; and covet a well furnished and elegant mind, before a well furnished and elegant house, for "wisdom is above rubies."

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LECTURE V.

THE INFLUENCE OF THE SOCIAL RELATIONS IN THE WEST UPON PROFESSIONAL USEFULNESS AND SUCCESS.

BY EDWARD WYMAN,
OF ST. LOUIS MISSOURI.

MR. PRESIDENT, LADIES AND GENTLEMEN : —

To those of you, if such there are, who, after many years of absence and a laborious and prolific experience in distant communities, have again visited the scenes of youthful ardor and early discipline, have again felt the rejuvenating glow of blissful recollections, and called up a thousand images of the past for melancholy yet joyous contemplation ; to those of you who have loved to tread the hearth-stone of home, though you have to turn to the tomb-stone for all that remains of those who gave it its charm ; to those who can commune with nature, can look upon those inanimate, but familiar forms of hers that have left an enduring impress upon the mind, and see reflected from them the faces of those who once sat by your side, and with you drank in their sweet influences ; to those of you, who, in retrospective reverie, love to revive and re-people

the past, to such I need offer no apology for the nature of my introduction. To the most of you I am a stranger, but not in a strange land ; for beyond the limits of this audience I am surrounded with the friends, inanimate though they be, of bygone years ; and in my return to this spot, I feel that I must yield to the dictates of a former love, and though it be at the risk of discourtesy to you and irrelevancy to the occasion, must greet those first, who were first known and cherished. This must I do, though there be none here for my recognition, but the mountain and the valley, the forest, the river, and beyond it the classic halls and groves of her whom I delight to call my Alma Mater. All these were once my intimate associates, each with a distinctive character, aspect and language ; and now, as after so long a separation, I contemplate them again, I am transported back by their identity, through nearly a score of years, to the time when our friendship began ; when commenced those eventful years of college life, which, though gliding away with the rapidity of juvenile rapture, give direction and character to subsequent manhood.

Standing thus as I do amid so many alternating scenes of study and recreation, scenes that were once the realities, but have since become the romance of life, you can, I doubt not, comprehend the conflict of emotions which they are calculated to produce in my mind. There may be those who will not understand me. But you whom I have the honor to address, you whose profession calls you to move daily in that atmosphere of love, which rises warm from the life of the buoyant and the artless, you whose ears are ever filled with the

cheerful notes of juvenile ardor and sincerity, whose eyes are ever gazing upon the spring-time of life, and you, especially, who close not the portals of your own soul to these genial influences, but allow their vernal freshness to be so reflected upon your own advancing age, as to efface the autumnal hue that would otherwise prematurely steal over you, you, who permit the spirit of youth to enter your own breast, and quicken into youthful action the current of your own veins, *you*, I am sure, have hearts which will respond to these emotions, and in this momentary expression of them, will grant me indulgence even before it be asked.

This is to me a moment both of joy and of sadness. When I find that memory is faithful to her trust, and that her unfading picture of yon beautiful Mount* is still a faithful delineation of the unchanged outline of the original, then do I rejoice. But when I ask for the friends who were wont to ascend its acclivities with me, and especially for one, who, through the midnight hours, sat with me on its summit, to watch the descending moon and the rising sun, none fill the place that memory gives them on the scene, and I am sad. I descend the mountain, and stand upon the margin of the beautiful stream† which washes its base, and which lives in the eulogies of a thousand tongues now silent, and thousands of hearts now beating; and I am glad. Again do I see my own image reflected from its peaceful surface; but when I invoke the presence of others whose forms were once pictured there, and especially of him, who with me so oft with outstretched arms em-

* Mount Holyoke.

† Connecticut River.

braced its waters, and from shore to shore did "buffet it with lusty sinews, throwing it aside and stemming it with hearts of controversy," no shadows appear, and again I am sad. These I know are but the triumphs of Nature over what some may call the weakness of Nature; and again I turn to the triumphs of human wisdom and goodness — "Art's trophied dwelling, Learning's green retreat,"* and it is there, on that memorable spot more than all others, that I have felt that intensity of emotion which distends the soul, suffuses the eye, and chokes the utterance; that emotion which a long absent son feels, when he approaches the paternal precincts, and finds them still lighted up with paternal smiles. To know that, notwithstanding this absence, we are still remembered; to see that, though changed, we yet are recognized; although the recollection and recognition may be suggestive of nothing so much as youthful indiscretion, misspent time, and wasted opportunities, is grateful to the soul, and has stimulated and strengthened in mine, that which has ever been a profound feeling of sincere filial regard. For never, I venture to say, can any true son of a New England institution become so estranged in his attachments, so recreant to the sentiment of gratitude inwrought by her teaching into the very constitution of his nature, as to withhold aught of the honor, respect and affection she so justly claims of her children.

I need not remind this audience of what it is that constitutes the glory of New England; from what source she has derived, and by what means kept untar-

* Amherst College.

nished the lustre of her name. You have at least a speculative belief on this subject, that can receive no confirmation from me ; and it is far more becoming in me to defer in this matter, to the unvarying, impartial testimony of those who claim neither birth nor education in these borders — more becoming in me as well as you, to keep silent, rather than speak, as, with unerring certainty and earnest assurance, they point to the elements of her greatness — elements as discernible to the mental, as are her seats of learning to the natural eye. All this, I repeat, I need not tell you. You already know it. But, as one having an experience somewhat different from your own, I must beg your forbearance, when I make the assertion that but few of you, comparatively, can or do feel it. There are things whose loss we must know, ere we can appreciate their value. And there are scenes in life, as well as in nature, which make not their deepest impression upon the heart, until habitual nearness gives place to the “distance which lends enchantment to the view.” Withdraw yourselves, then, from the happy, genial influences which surround you, and from which, indeed, while here, to your praise be it spoken, you cannot escape, — transport yourselves to where the experience of your fathers in this land, may become your own in another, — betake yourselves from where so many monuments commemorative of greatness, and reared by greatness, have so long been erected, to where they are but just beginning to rise, — descend, in your work of intellectual and moral improvement, from the mount of privilege, from which you are accustomed to contemplate a patrimony enlarged and enriched by the accretions of many toiling

generations — descend from the almost re-creative character of your superstructural labor, dig at the foundation, toil at the base, and tug at the corner-stone of the temple, and you will then not only admit, but *feel* also, as I trust I do, the justice of every eulogium pronounced upon the Institutions of New-England. But I must cease from these remarks, or you will declare my subject a panegyric upon the East. This is not my intention. I could not have said less, without subjecting my feelings to a restraint they have not known elsewhere, and certainly need not know here; and, in this connection will only add, that wherever this day a son of New-England is found, (and where is he not?) I will venture to assert, that of all the proud recollections he may entertain for this favored spot of his nativity, there are none on which he dwells with more enthusiastic delight, than upon those which carry him back to the educational incentives, and restraints, which determined his moral and intellectual character. This has been the personal testimony of thousands abroad, and the remark, I am certain, will be considered neither superfluous nor ill-timed here, should it serve, in the least degree, to encourage and stimulate the profession I address, or induce in them a stronger realization of the magnitude and importance of the great work, which society has confided to their hands.

Invited, as I have been, from so distant a part of our Union, (*thank God, we can still say a Union,*) I have reasonably inferred, that something of a *local* rather than a *general* character would be expected from me. In determining what that should be, I have deemed it inexpedient to make any rehearsal of statistics, which

would, I fear, be uninteresting and profitless, and have preferred to present a few considerations, designed to be of practical utility to any who may be called experimentally to ascertain *the influence of the social relations in the West upon professional usefulness and success*. Should I in this betray a Western dialect, or discover to you an inclination to exalt in your estimation the home of my adoption, I shall make no apologies for so doing, nor ask any consideration at your hands, save full credit for honest conviction. When I make, as I do, full acknowledgment to Western feeling, partiality and sympathy, you will, I know, have the generosity to allow me to speak accordingly.

In travelling through the Western States, one is surprised to see how largely New England, particularly the States of New Hampshire, Massachusetts and Connecticut, are represented in their population; and to none of the industrial and professional pursuits, has she contributed more largely than to your own. It is impossible to compute the amount of salutary influence which these teachers have exerted, in the various spheres in which they have chosen to move. But, great as it is, the instances are not a few in which the resulting aggregate of good might have been greatly increased by a more perfect comprehension of the peculiar features of Western society. You will agree with me, I know, in the opinion, that in no calling of life, are the confidence and co-operative good will of the community more essential to complete success, than in that of a teacher. He may possess extraordinary bestowments of genius and learning; may exhibit, in his character and person, all the refining influences of a

high civilization ; may have tact and skill, perseverance and energy ; may have even conscious rectitude of motive and disinterested philanthropic impulses to action ; may know the avenues through which he can reach and command the affections of youth ; may, in short, have all the nobler requisites for his office, and yet, without a tender of the social sympathies and cordialities of life from the circle which surrounds him, his efforts will be neutralized, and will end only in discouragement, despondence and defeat. This remark is applicable to all places, particularly the West. How important, then, is it, for one who has consecrated himself to the work of human improvement, and who must accomplish it through the channel of the human affections, that his first study upon the field of his labor, be the character of the soil he has to cultivate ; the benign influences he can summon to his aid ; the adverse ones he must conciliate. How important, also, that he look into the garden of his own soul, and see that there be not ripening there a noxious and unproductive growth, from which, in the maturity of the harvest, nothing can be gathered into the garner of his after joys and consolations. How unfortunate for him, and how disastrous to his cause, if there be there a pride of opinion, which, though invalidated, will not bow ; a force of habit, which, though obnoxious, will never yield ; and, above all, if there be there a supercilious and querulous disgust for that, which, after all, may be hideous only in proportion to the obliquity of his vision.

So accustomed are we, from our earliest years, to an established condition of social life, that we are slow to apprehend how much of unqualified independence, the

very constitution of society, as such, has compelled us to surrender ; and there is nothing that will so carry us back to the first principles of the social compact, will so liberalize our feelings and enlarge our charities, as an exchange of localities. By it, we soon discover, that at the basis of all society lies the principle of mutual concession, in which we surrender a part of our rights, for the greater security and enjoyment of the remainder. We see almost the impersonation of its authority, issuing its mandates, and imposing upon its subjects a code of laws, which though they may be neither written nor proclaimed, are nevertheless laws of sentiment and practice, an habitual violation of which will bring upon the offender a retribution of public opinion, which must forever embitter his delight in society. We soon learn that birthrights at home are not always birthrights abroad ; and that an exercise of privilege unobtrusive in one place, may assume a different aspect and character in another.

Here, in the older and more populous parts of the Union, the lapse of time has impressed upon society a seal of given character. It is not thus in the new and recently settled portions of our country, and this may, with more or less of truth, be said of the whole West. There, but a small part of the adult population, comparatively, are native inhabitants. It is composed of emigrants from all other quarters of the Union — representatives from the older and newer States, and many of transatlantic nativity. As a consequence, society cannot be perfectly unique ; and there is to be found there a complexity of all those local peculiarities, which are the distinguishing marks of widely separated communities.

Now we know that the influences which surround us during our pupilage, greatly affect the formation of our character in maturer years. Indeed they are the formation itself. As the language, complexion, and costume of different nations are very dissimilar, so in remote portions of the same country there will be a contrariety of some striking particulars. Our sectional prejudices, our habits of thought, our taste, our public and domestic usages, and even our religious notions, are greatly modified by the place, time and manner of our early education. Long established customs, the principles and practices of our revered progenitors, create in our minds almost a sanctity of respect, which, however expedient, we find it difficult to eradicate. It is not to be supposed that all these hereditary singularities are buried in the last ashes the emigrant rakes up on the hearth of his former home. They will cling to him as he journeys among strangers, across mountain and valley, and along the great rivers, lakes and prairies of the West ; and, wherever he may stop, he will, through all subsequent time, still feel the adherence. The principle from which this feeling originates, must be considered right and honorable. It is a love of home and country. It is a natural regard for whatever pertains to those, towards whom we cherish a ripened affection ; and, if we reflect upon it, we shall find that it augurs well for general character, and gives promise of a good citizen ; for how can he love the home of his adoption, who does not love the home of his birth and education ?

“ Such is the patriot's boast where'er we roam —
His first, best country ever is at home.”

The man who can efface from his mind the associations of youth, of parental guidance — who can speak indifferently of the scenes of his boyish pastimes, absolutely lacks a virtue ; and is to be mistrusted in every operation with his fellow-men. Now this noble feeling, neither the interest nor the authority of Western society commands its members to surrender. Yet some such have I known in new communities, who, with no self-respect, and, with mistaken policy, have sacrificed it to an inordinate thirst for lucre, office or influence — I shall not call into question their patriotism. The compliment of the poet is rightfully theirs —

“ True patriots they, for be it understood,
They left their country for their country's good.”

To return ; when we consider the force of habit, and our predilection for that to which we have long been accustomed, we need not be surprised, that, in new communities, there will not for awhile be that harmony of feeling, and that accommodating pliancy of action, which marks the intercourse of those who have been nurtured side by side on the same soil. Yet, let it be remembered, that the usefulness of any citizen is greatly determined by the facility with which he can adapt himself to unavoidable circumstances around him ; and this it is, which both the interest and the sentiment of Western Society demand of all, and especially of its professional members. For want of it, many, on their very entrance into her communities, have committed errors of judgment, the effects of which have followed them for years. It is a mandate of Western society, that we tolerate the hereditary cus-

toms of others as we would be tolerated in our own ; that if we have local attachments, sectional views, or party feelings, we must expect that others will have the same. It is a mandate of Western society that we cement the bonds of social union, by a liberality of sentiment and action as expansive as may be without compromising our fixed principles of right. In our scrutiny of the inoffensive practices, of others, where no positive wrong is committed and no evil engendered, it forbids that hypercritical severity, which wounds the feeling, or disturbs the equanimity ; and it construes, I will not say whether justly or unjustly, into hereditary pride and sectional prejudice, an obstinate unyielding hold upon remote provincial usage, when arrayed against the conventional usage of her own boundaries.

Here I would be understood, as alluding not to that cringing, menial obeisance to a capricious public, which fetters the very soul of man, and debases the image which God made after his own likeness. There are undoubtedly occasions when society usurps authority, becomes tyrannical, and throws around a member a cord of restraint, which the mandates of a higher power may bid him sunder. I am only contending for the maintenance of this important principle, — that, in new communities, there cannot, in the nature of things, be a safe, happy, and well constituted state of society, without a tax upon the personal sacrifice and forbearance of all its members, for the maintenance and well being of the body politic. For, without this, and it has been a matter of frequent observation with us all, society wears nothing but the aspect of a game, where each is play-

ing for the mastery, coveting some ignoble advantage over his competitors, and grasping at that which there would be no moral honesty in possessing. Without this, we are doomed to be a part of the humiliating spectacle where those, who are allied by common ties of social and political interest, who acknowledge the same moral and religious accountability, who have sprung from the same originating power, and hope for one and the same final destiny, jeopardize all their happiness in a strife for ascendancy. Without this, the elements of society are so heterogeneous, as to engender nothing but storms of civil, local, and oftentimes domestic faction; the mechanism of the social system is so imperfect, that there will ever be a crossing of orbits and a collision of spheres. These remarks must not be considered as militating against the law of social progress, for they will, upon reflection, be found consistent with the absolute requirements of that law. Nor would I be understood as deprecating, in the slightest degree, the exhibition of a moral courage, equal to any combat in which the cause of truth should constrain us to enlist.

So far am I from this, that I deem it important to make this my next topic of remark; and to observe, that, of all the sterling attributes of character, and especially of all the requisites for professional success in the West, no one is more important than this high quality of moral courage. It is one which is sure to command personal respect, and, in the end, personal influence, even though there be no acquiescence in the views it presents, or respect for the objects for which it contends. And yet, it is a fact of a thousand corroborations.

tions, that many emigrate from old to new settlements, carrying with them an abundant stock of good principles, but no moral courage to give them a disseminating vitality. How often are communities agitated by some question, involving principles of great moral and social interest, on which it is the imperative duty of every individual to take an independent, conscientious stand. And is not he to be pitied, who, in such a case, must wait to see how the balance of influence turns before he can make a flourish of his courage by leaping into the heaviest scale? Alas! that word *influence* has in the West been the *ignis fatuus* of many a deluded follower. Like wealth, it has too often been coveted as a good, rather than as a means of good; and, when so regarded and obtained, has been either avariciously hoarded, or misapplied in its use. Too many have been found, who would lend their influence to no great cause for fear of losing all they had; too many, too, who have made a merchandize of influence, bartering to one, and selling to another, with due precaution that the terms should be such, as to cause no diminution of the capital. If there were the moral courage always to act upon subjects according to their merits, and according to the dictates of honest conviction, influences would take care of themselves; and no zealous guardianship of influence, would obstruct, as now, the progress of light and truth. Too many there are, who are valorous champions for truth, where truth has become venerable for her triumphs, but who, transferred to the battle ground where her cause is the stake, betray a moral cowardice which leads them into a surrender of their arms, even before any formal demand

of them is made. This will they do, though they have enlisted under a banner on which is inscribed the motto, "*magna est veritas et prevalebit.*" You will see such men, if an opportunity present, slip from the field of contest, stand upon neutral ground, and boast of their conservative principles. Such neutrality is greatly to be mistrusted; and reminds me forcibly of the neutrality of a class, who, in Revolutionary times, figured somewhere in these parts. They were the cowboys of the Revolution, who, you will remember, while professing neutrality, were in fact the enemies of all parties. Intent upon booty, they cared not whether they seized their prey from under the paw of the British lion, or the talons of the American eagle. Such men are both unhappy in themselves, and useless to society; unhappy, because of the malcontent their abjection induces; and worse than useless, because they are the effervescing ingredients of society, causing it to waste itself in foam and smoke, and neutralizing all their intrinsic virtues.

I know that there is sometimes a spirit of intolerance among mankind, which would crush all freedom of speech on subjects that strike deep to the roots of human passion and prejudice; an arrogant spirit, that usurps the sovereignty and disposal of more reason than it carries in its own mind, more conscience than it bears in its own breast. But to stand in unresisting fear of such a spirit, is to encourage the monster to stride, torch in hand, over the tottering monuments of expiring liberty. Let such as yield to this fear remember, that they sacrifice an inalienable right, one in the exercise of which, the illustrious spirits of the Revolu-

tion sent a fire of patriotism through the hearts of the people, that cooled not till it had scorched to ashes the galling yoke of the mother country. Let them remember, that it was moral courage that inspired them with a freedom of utterance, and gave it an emphasis and a tone that rang the knell of tyranny; and more than this, it was moral courage that fought, on the part of our fathers, every battle of the Revolution, and gave them victory over superior numbers. If, then, wherever in our Republic we may be placed, we would not palsy the arm by which our liberties were achieved and have since been defended; if we would not aim a suicidal blow at the heart of the Republic; if we would not trammel the mind in its restless endeavors for truth, nor choke the utterance which speaks forth its deliberate convictions; if we would not send as beggars among mankind every scheme of philanthropy, humanity, and even charity, that boon of Christianity, we must kindle in our souls the fire of moral courage, and away with that fear of man which bringeth a snare. We must suffer no fear of opposing difficulties to benumb the moral sense, or shake the self-reliance that conscious rectitude imparts. The real worth of many a man is never known, till he has passed through the severest ordeal of a bitter hostility. There may slumber within him a genuine excellence, but, like true steel, its fire comes not out, only by brisk contact with the rugged flint. It is pleasing to see how, under the rapid wheel of the lapidary, the rough agate reveals its beautiful and variegated hues; so, too, is it sometimes good to contemplate the finer shades of a character a grinding opposition has had a hand in forming. Men of this stamp

find a subsequent reward of their trial in the increased confidence which a discriminating public repose in them ; for when the emergencies of society become at all extraordinary, these are the men who are most in demand. We look not to the frail and tender shrub of the nursery, either for serviceable strength or for grandeur of appearance. We fix our eye upon the hard oak of the forest, that has been nursed by exposure, racked in the fury of storm and tempest, and whose roots, with every blast, have taken a firmer, and deeper hold. In concluding this part of my subject, I will only observe, that, all other things being equal, I know of no better earnest of professional eminence and success in the West, than he gives who seeks to characterize his social relations by a combination of the two qualities I have endeavored to elucidate, — *a liberal view of society, and a moral courage that will meet its real exigencies.*

In the remarks I have made upon these, I wish to be understood as implying an applicability no more special here than in any other quarter of the Union ; and I shall ask your further indulgence, as I comment briefly upon a very erroneous opinion, entertained by many who emigrate from the older to the newer States, and enter there upon a professional career.

It is my serious conviction, that, with a vast majority of our friends, North, South and East, the Western mind and Western character are both greatly underrated. Young professional aspirants, who emigrate, are far more liable to the error than others ; and, once falling into it, find themselves in a social attitude always unfortunate, sometimes irretrievably so. Even

here, the student when he first emerges from academic or collegiate life, although with mind well disciplined, and stored with scholastic acquirements, finds, on what may be called his debut into the world, that, in his preparation for it, one branch of study has been neglected for lack of opportunity, and on which he must bestow immediate attention. It is a knowledge of human nature, — the emotions and pulsations of the great heart of the living, moving mass about him. If he undervalue this, he must, in the race of life, expect neither aid nor encouragement from his fellows; and if, in scholastic conceit, he despise it, he must look, not for neglect only, but for derision and contempt also. This mistake, I say, is frequently made here; and all can bear witness to the disappointment that has ensued, when, involved in such error, some professional graduate has stepped forth from the platform within doors, where he has received the honors of a diploma, upon the great platform without, which he must tread in common with the mass, and where he must encounter human nature *as it is*, and not *as he may have fancied it*. Not unlike this, is the fortune of many who have canvassed our Western communities, expecting to find there a quality of mind, that can be captivated by an ostentatious bearing, and that will pay homage to presumption as readily as to worth. It cannot be found there. The Western mind, I undertake to say, is no less infallible, as a touchstone of personal character or professional merit, than any other. I do not claim for it all those embellishments of learning, those intellectual accomplishments, and that methodical precision of movement, which, in this section, are imparted by the

thorough mental discipline of the institutions in which mind is here trained. But I do claim for it qualities, without which, all these adornings do but little subserve the great interests of society, — qualities, which, when candidly examined and impartially judged, command admiration. Our social existence being as yet in comparative infancy, it would be unjust not to acknowledge a great, and, in many places, a deplorable deficiency of the bestowments of education ; it would be quite as unjust, to acknowledge any deficiency in the bestowments of nature. Any who have had opportunities for extended observation in the West, will not, I am confident, dissent from this opinion ; and for those who have not, there are reasons, easily assignable, which will commend it to their favor.

In the first place, I think it will be admitted, that the class of people who are disposed to emigrate, and who do emigrate from the older, denser settlements, will, to say the least, suffer nothing as a class, in comparison with those who remain at home. True, they are not the wealthier class ; for, to him who is surrounded by the comforts and luxuries of life incident to a place like this, who has enough in store for himself and dependants, and no ambition beyond, to such a one, a new country, however promising, offers but few attractions. But they are a class, who, deprived of such affluence at home, and impelled by the love of distinction or the hope of gain, feel a conscious possession of that inventive genius and energetic determination, which can open and develop the resources of these, in a new country, — a class, who, in the prosecution of their ends, can be intimidated by no dangers, deterred by no

prospects of self-denial, discouraged by no hardships, — a self-reliant class, who, in their achievements, resolve to put into requisition all their own innate powers, before they call on any moneyed Hercules for help. Such I believe to be the great majority of those who emigrate. The principal exceptions are those infirm ones who travel for health, and those inconsiderate ones, who, ambitious of professional renown, and with a capital too small for competition with their neighbors, vainly imagine they can give it a high supposititious value among strangers. At all events, the class I have before described are those who constitute the body of society, and determine its prevailing order of mind. What that must be, can, I think, be readily inferred; and it is certainly not unreasonable to suppose, that it must be marked by a higher manifestation, of at least *some* sterling attributes, than appertains to communities differently constituted. Of the thousands who this day, are wending their toilsome way over arid plains or trackless mountains, towards the El Dorado of the Pacific, I venture to say, there is among them a spirit of enterprise, a decision of character, a power of endurance and a productive energy, equivalent to that possessed by double their numbers promiscuously taken from any section, North, South, East or West. They have qualities, which, in an incredibly short space of time, would develop the agricultural, mineral, and commercial resources of any section they might resolve to redeem from barbarism, and stamp with the impress of civilization.

But, again. He who resolves to emigrate, when once he has commenced the execution of his resolve

and bidden adieu to his native land, will, ever after, find himself in circumstances that will quicken his own faculties, and enable him with more facility, and correctness, to estimate those of others. He commences a new life with whatever of advantageous experience he may have had in a former. He emerges from a narrow, into a wider field of observation, and his power of thought and reflection seeks to expand itself to a corresponding range. He sees life under many new aspects, and feels that he has but just commenced an acquaintance with the universal mind. Matters of local importance lose much of their significance. He soon learns to judge more correctly of relative magnitudes, and, with the discriminating and practised eye of a cosmopolite, he applies a more accurate scale to the measurement of all greatness, intellectual and moral. Curiosity is excited, inquiry arises, investigation begins. The distinctive excellencies and blemishes of all character, begin to assume in his eye a more just proportion; and he is admonished, both by the virtues and frailties of others, to turn from the world without, to the world within him. The asperities in the conformation of the one, remind him of those in the other; and he is forced, by process of attrition, to surrender his own repugnant points. His whole self, as he views it in the mirror of mind about him, presents new phases; and he will perhaps find, that in none has he been more mistaken than in himself. Gradually his prejudices give way; and, untrammelled by the shackles of habit and old associations, he yields to the conviction that there is both a dark side to his own sphere, and a sunny side to that of others. Precedent loses much of its

authority. Usage is no longer so imperative a law, and he becomes more of a law unto himself. Thus, at every stage of his progress towards his distant destination, he will open the budget of notions so carefully wrapped up for transportation, and superscribed, *right side up with care*, and, at every opening, cast one or more away as a useless incumbrance.

Once located in the West, necessity compels the settler to be a careful and acute observer of men and things about him; and, through constant exercise, he soon acquires a quickness of perception, which never after forsakes him. His daily intercourse is no longer with those, in whom familiarity from childhood has induced an assimilation of taste and habit. He is among strangers; and, in his valuation of them as fellow-citizens, he is compelled to rely mainly on a ready, extempore discrimination of their qualities. He is thus judged himself, when he enters the confines of a new community, and, in his turn, thus judges others who enter after him, and present their claims upon his consideration. Hence it is, that, to a Western man, no personal recommendation is available, that does not appeal to his common sense; and it is impossible to attain to a place in his affections, except through the avenues of his understanding.

I have made these remarks to show, that from the nature of exterior circumstances alone, there is in the West a peculiar fitness of things to produce a certain strongly marked and serviceable order of intellect;—one, which, it is admitted, possesses more of vigor than of polish; which is better calculated for a useful, than an ornamental purpose. It is one, too, that must be

known to be appreciated ; for it does not step forth to challenge admiration, but, with something perhaps of reserve, it retires within itself, not for self-complacency, but for self-support. Though it may sometimes affect a disdain for the elegant accomplishments of mind, it seldom runs into the opposite error, of underrating those acquirements which are available in the practical concerns of life. If it sometimes make an ill-natured thrust at scholastic refinement, or meets it with distrust, it is not because it depreciates that which is really such, but because it has too often been solicited to receive and make current the counterfeit. But, let me say, such efforts seldom succeed, for a blind credulity is much more abundant in many other quarters than in the West. The Western *heart*, I know, is warm, and often impulsive ; but the Western *mind* is usually cool and calculating ; and the lively sensibilities of the one may sometimes impel to an action, which the judgment of the other will condemn. It is perhaps a fault, but certainly not more censurable, than is that apathy of spirit that will not move at the dictation of the judgment. And I feel that I pay no more than a just tribute to the West, when I assert, that, notwithstanding some occasional and unnecessary warmth of feeling, its intellect is always discriminating and self-possessed. It is one ready for emergencies ; and, in times of stirring and important events, in great national crises, would exhibit, in her participation in them, as wise and prudent a policy of action as would be displayed by any portion of the Union. Even in these perilous times, when dark clouds, portentous of evil, have arisen in the political horizon, she has felt less of dismay than

some of her neighbors ; and, as these clouds have gathered blackness, and seemed ready to burst with impending torrents of civil woes upon all our heads, she has still beheld them with unfaltering gaze. She has stretched out her fraternal arms towards the extremities of the Union, and her voice has been heard, in tones of conciliation, and words of compromise, calling upon the "North to give up, and upon the South to keep not back." Such, I feel warranted in saying, is her dignified position in the now existing crisis. In this war of words, this conflict of opposing passions and prejudices, the only notes she has added to the political clangor, has been one of remonstrance and rebuke to the discordant factions. If you have heard aught else from her, either from the columns of her public press, or from her seats upon the floor of the Nation's Capitol, it has been uttered by some tongue not moved by the heart of the people.

From what I have said, I would not have you infer that Western intellect is either taciturn or phlegmatic. It has, when occasion requires, an utterance which, however much it might outrage the authority of lexicographers, disregard the rules of grammarians, or shock the ear of elocutionists, is nevertheless forcible and persuasive. Devoid, as it may be, of the artistic phrase of the schools, it is not without the grace of nature. It may have little of rhetorical flourish, but much, very much of logical power ; and, if conviction be the chief end of oratory, then, too, can it claim much of oratorical excellence. In our political canvassings, in our religious and other assemblages, I have seen many an untutored son of the West mount some

forensic stump, and, with surprising fluency of diction, and a gesticulation unrestrained by scientific lines and angles, or by the capricious taste of a fashionable tailor, make an harangue, whose eloquence would arrest the attention and elicit the applause of any audience whatever. It is not difficult to account for this. It is a common remark, that circumstances have made many great men. Literally construed, I doubt its correctness. But if by it we are to understand that some circumstances favor the development of what, though unknown, may already exist as the germ of greatness, there is no doubting it. In a community where every auditor is a scholar, and every scholar a critic, genius is timid — is cowardly ; and fears to rise, lest it be hissed in its soaring, and lampooned into a fall. It is not so in the West. There, in the agitation of all questions of public interest, local or national, the democratic sentiment of the right to speak, and the right to be heard, not for the *manner* but the *matter* of speech, universally obtain ; and it is under the fostering and sustaining influence of this sentiment, that many have risen even from an obscurity of letters, to an enviable distinction among the leading, controlling minds of the people. How many youths are there in this section of the land, who notwithstanding the prevalence of the republican and popular theory of social equality, yet practically feel themselves born and consigned by circumstance to an immutable grade in society ; and who, if the germ of greatness ever shoot forth from the surface which separates the inner from the outer man, are doomed to see it blighted by the frosty atmosphere which blows from surrounding intellectual icebergs, or left to a dwarfish

growth, because it has sprung up in the shadow of a greatness superior only in its maturity. Many have escaped from this thralldom of untoward circumstance here, and have sought and found in the West a more propitious relation to outward circumstance. They have risen to an eminence which has excited not only the admiration, but the surprise of those who have afterward evinced a greater eagerness to share in the honor which attaches to the nativity of genius, than they ever evinced to proffer the nutriment on which genius thrives and grows.

In all these remarks, I have mainly had in view the *common* mind of the West ; for it is that with which the professional man will have daily intercourse, and which, more than that which has risen to national importance, it is both desirable and profitable for him to know. I have been anxious to show, that it is such, that it cannot be forced into servility to professional arrogance, ensnared by professional stratagem, nor seduced by professional empiricism. For I am well persuaded, that, had this fact been better understood in years past, many of the attempts to supply what have been supposed to be the wants of the West, would have been attended with more of public utility, less of private disappointment. Common observation, will, I believe, justify the opinion, that, in a community where education is popular, and where the erroneous idea too often prevails, that a high respectability attaches to only a professional life, too many, through parental pride and early misguidance, have been made, throughout life, to toil up the wrong acclivity. Many such there are, who have been unwittingly deprived of

the affluence, distinction and happiness in life, which would inevitably have been theirs, had the indications of their mental constitution been properly read and regarded. Such are always to be commiserated — most especially so, if, after having spent the vigor of their manhood in a vain attempt to leave an impress upon society, they indulge the delusion, that the passport, which may have been granted as an act of personal kindness at home, can be claimed as a matter of justice abroad. So, too, are they to be commiserated, who so misconceive the real wants of the West, as to suppose that an inferior order of professional ability can fully meet them; and whose influence is used, instrumentally to send that order to accomplish it. Such, I know, are not to be censoriously, but charitably judged; for they undoubtedly feel charitably moved toward all who are interested.

I have dwelt at some length on this part of my subject, from a serious conviction of its importance, and a sincere belief in the correctness of the views I have presented; and in confirmation of them, must be allowed to add a personal experience of fourteen years in the discipline and instruction of Western mind; and I give it not as a matter of opinion only, but as one of fact, that, in the parallel I have had so abundant an opportunity to draw between the orders of Eastern and Western mind, as developed in all the grades of academic scholarship, nothing can be discovered to the disparagement of the latter. I trust it will not be inferred, from the tenor of my remarks, that I have designed a more special relation in them to the teacher than to any or all the class of professions. I feel assured that,

of all who have left this lovely and highly favored spot for a new home in the West, there are none whose influence there has been productive of greater good, or who more deserve the esteem of the wise and philanthropic, than the class of teachers. Much, very much, has been accomplished by such for the melioration of society and the establishment of those institutions so essential, in all communities, to a healthy tone of public morals. Their labors have been appreciated; and, as field after field has been made to bud, blossom, and bear fruit under their culture, the value of such culture has been acknowledged, and every successful issue has but opened new fields and increased the demand, not for professional *adventurers*, but good, faithful and well qualified professional teachers. For such there may, for awhile, in some localities, be something of trial, of discouragement. But this will soon pass, and then must there be much of satisfaction, much of pleasing reminiscence, of existing happiness and prospective good, crowded into their daily experience. What we desire in the West can never be well accomplished with the present generation of men. Our youths, who are now coming forward into life, can alone be brought into a more homogeneous constitution of society, and it is the teacher, more than all beside, who can the most successfully and happily achieve it. The West is fast coming to a knowledge of this, and is daily becoming more alive to the importance of the great cause of popular instruction. She has by no means adopted the argument of a certain legislator, who declared that he would do nothing for posterity, because posterity had done nothing for him. She has already made an aus-

picious commencement in the cause, and when her characteristic enterprise is brought to bear fully upon its prosecution, her strides will be rapid and the results glorious.

Perhaps the question may be asked, how is it, if what I have said be true, that so many institutions in the West have been left to an impoverished and almost desperate condition, for want of proper support? I must be allowed to claim my birthright as a Yankee, and answer that question, by asking another: Wherein do the struggles and trials encountered by many of our Western institutions, differ materially from those which have been incident to all institutions, in a forming state of society everywhere? How much longer time has elapsed since the existence of the West as a quarter of the Union, than has intervened between the settlement and the educational prosperity of any other quarter? It is not to be expected that the fruits of science will spring up immediately, in the foot-prints of the retreating savage, nor very soon in those of the advancing pioneer; and it is further to be remembered, that the first, and the most absolute demands of new communities, are always those which proceed, not so much from their *mental*, as their *physical* necessities. I am, however, rather of the opinion, that, in some parts of the West, the error has been made of attempting the establishment of colleges, and the higher institutions of learning, without due attention to facilities for thorough instruction in the lower, introductory grades of study. But it is now mostly otherwise; and a proper sense of the importance of common schools, wherein thorough tuition, in the elementary branches, can be imparted to

all, is rapidly gaining ground ; and the West is looking for examples of excellence to the more experienced portions of the country ; and wherever they are to be found, she is ready to adopt them, and incorporate into her own system of educational policy, all their meritorious features.

My own sex will not, I am sure, consider me invidious, if I allude in terms of special commendation to the very happy influence which the female teacher has exerted in the West. Wherever she has gone, she has been eminently useful. She has infused into her charge that spirit of gentleness, and that refining sobriety of manner, which is both the better imparted *by* woman, and better received *from* woman. True, many who have come to the West, in expectation of long continued service, have in the midst of great usefulness, been suddenly — not cut down — but have been induced greatly to abbreviate their anticipated term of service, and withdraw their sympathies from a large circle of public influence, and concentrate them upon a comparatively small, but very grateful domestic circle. But of this it would be most unreasonable to complain ; since it is only in accordance with our own expectations, however much they may disclaim such themselves. And they do, after all, but follow the majority, leaving us to the high satisfaction of knowing, that, though lost to the profession, they are not lost to society. The West owes a great debt to woman. But it is yet to be greater before the day comes, which, I believe is to come, when the Valley of the Mississippi shall bud and blossom with the fruits of moral and

intellectual culture, as does now the Valley of the Connecticut.

Mr. President, it has, in conclusion, just occurred to me, that I have, after all, been speaking of a place I have never seen. I have, for a number of years, lived in what has been regarded and called the *West*. But it is no longer so, — not that we have left the West, but that the West has left us, and removed to the shore of the Pacific. Should it, on some subsequent anniversary of this Association, be a subject of inquiry, where can be found a most central spot for its meeting, I doubt not it will be shown to be St. Louis. Should that time ever come, it will give us great pleasure to show and illustrate to you some other traits of Western character, — some that the good citizens of Northampton are now illustrating; and we will endeavor to send you home with as pleasing reminiscences of the occasion, as I shall return with to-morrow.

APPENDIX.

INSTRUCTION IN HISTORY.*

To no people is it so important that the history of nations be a part of the furniture of the mind, as to a republican people. Every man, who has a vote to give, needs to understand something of the experiments men have already made in national culture and government. The secret of human prosperity is not yet learnt. The only hope of learning it, is by a careful comparison of all new plans with old experiments, in order to gain an ever increasing approximation to the true solution of the great problem. Hence the paramount importance of teaching the history of the world to American youth.

But there are some circumstances in the position of Americans, which are especially unfavorable to their culture in historical science, or even to their feeling any great interest in it. One obvious one is the absence of anything which addresses the senses calling attention to the Past. In the landscape which addresses the eye of the American child, and which he calls the world, and is apt to think the only reality, there are no monuments telling of remote

* This communication from the lady whose name it bears, was read before the Institute, and is here inserted in accordance with the vote passed during the session. (See Journal of Proceedings.)

ages, of nations, who have flourished and failed; of crimes that have rent asunder, or of virtues that have built up national prosperities. No mind of any political genius, or of any social instinct, but would be induced to reflect upon past civilizations, if monuments or ruins of them were visible to the eye. It was while sitting among the ruins of Rome, that the thought occurred to Gibbon to inquire into and teach mankind the circumstances and causes of the decline and fall of the Roman Empire. Not only does the landscape of the old countries call the inhabitants to the study of history by its chief beauty, the ruins of its works of art—but characteristic costumes and customs lead the mind into historical investigations. They live in the past as well as the present.

But in America all incentives to historical investigation are locked up in books, and the practical question for the American teacher is, how to make books seize upon the attention of youth, and interest them in history.

There are works, which do all this almost without the help of instructors,—such are those of Herodotus, Thucydides, Xenophon, Livy, Plutarch, and in modern times, Communes, Schiller, Arnold. But these authors make a library unattainable for the school-boy, even for the common school teacher. Indeed, there is seldom a town which has such a library, and there is not a college library that can boast of all the historical works it is possible to obtain, or of any complete collection of engravings of the monuments of the old world, which may in a measure supply our want of opportunity to see the monuments themselves. There is but one way of supplying this immense deficiency in the resources of any American for the study of history, and that is to rouse in the generation to come such a prevailing desire to know it, as shall gradually draw into the country the means of learning it.

But are the Compendes of History published all the time and scattered through our schools, actually rousing a passion for studying history, a passion strong enough for a majority of pupils, or even an appreciable minority of them, to attain an object which must be sought by an American through so many difficulties? Is it not unquestionable, that the mere outlines of the history of the world, are no more *attained* by the study of these compends and epitomes, than were the outlines of geography in the days of our grand-parents, when the boundaries of countries and their relations to each other, were learnt in words out of Morse's and Parish's old Geography, unaccompanied by any School Atlas? In the case of History now, as of Geography then, do not the means in use deter the mind from study, and, in the majority of instances, quench the desire to know more?

The writer of this communication has taught history almost exclusively, during the last twenty years, and the greatest obstacle to success has been the disgust produced in the minds of students, who had learnt at school the current epitomes. To take away this disgust, the method has been adopted of taking up interesting periods of history and teaching them in detail, with all the illuminating aids it was possible to collect upon the living spirit and forms of life of the period in question. But this method has also its disadvantages, for it almost hopelessly confuses the chronology. She was therefore very much delighted by learning that the experience of another country had shown the possibility of making the senses efficiently minister to the mind in fixing an indelible impression of the outlines of history, as a geographical map fixes the impression of the boundaries of nations.

Charts for assisting the mind are indeed not a new idea. But the principle of all the charts hitherto made has been to represent time in a stream, and to make a diagram representing the comparative durations, predominances, and synchronistic relations of nations; and those, who have used these charts, have found the assistance they gave of very limited application, and of very small value. The irregular diagrams, formed, were difficult to remember. Indeed, we believe it would be impossible for the best scholar of any school, nay, for any professor of history, to construct from memory one of these charts, even after years of study upon it.

On the other hand, the French experiment proved that a chart could be constructed on such a principle as to be comprehended by the glance of an eye, and impress on the memory easily, the leading events of history, stimulating the mind to fill up these outlines, yet preventing it from unduly proportioning nations in time, or confusing or misplacing events, however much contemporaneous history might enable it to dwell on some nations or periods, or the want of it spread a few facts over long ages.

The rules of this Institute forbid reference to any particular book by name, and the writer of this article is compelled to a statement of the principle of the instrument in question, under some disadvantages; nevertheless she will try to speak of it without being too plain.

The chart itself is very large, and measures and divides time in such a manner, that every year, whether signalized by a known event or not, is represented, and in such manner that its position in the century is obvious at a glance. The centuries also, are so arranged in a large area, as to be comprehended in the same way. It takes a class but a quarter of an hour to be able to name the year of time indicated by a pointer upon the chart. Then

the nature of the event is indicated by its position in the representation of the year, each one being divided into nine parts for nine classes of events. The nation whose event is signalized, is distinguished by the color used to paint the division of the year. The chart, the century, the year, and the division of the year, are all square. No burden is put upon the memory, but all the chronology is a visible frame-work, intelligible at once, into which history is placed, and through which it is seen systematized. There is a plan for each pupil to copy the chart in miniature, as he learns it, and as a means of learning it. A Manual accompanies the Chart, explaining it, and directing the pupil how to reproduce it; and this Manual, in the American reproduction of this work, contains a few sketches of history, as a guide to the instructor in his oral teaching, and the most ample references to all sources of the details of history, which may direct the teacher or pupil in a perfectly thorough study.

A most thorough and ample examination of the claims of this method in comparison with others, was made by a disinterested Board of Commissioners in France, before it was adopted, and then it was adopted, and by decree of the French government, ordered into every school and college in the country, in 1844. Its success has been brilliant, and so far as it has been tried in this country, for rather more than a year, it has rather surpassed than disappointed expectation.

Its advantage is, that it makes children as well as adults, interested to arrange the chronology and synchronisms of the outlines of the histories of all nations in a symbol which fastens itself easily on the memory for life, and in such a captivating way as to stimulate and not deaden historical curiosity.

If only so much is done at school, it is an attainment worthy the energy of instructors to secure to every member of the common school system. Hence this communication is respectfully submitted by

ELIZABETH P. PEABODY.

P. S. The work referred to above is "La Methode Franco-Polonaise," of General Bem. The American reproduction of it is called "The Topography of Time, being a Manual of the Polish American System of teaching Chronology, explaining two Charts." The work is published in Boston, and has been already adopted in several large and important schools in different parts of the United States.

GENERAL INDEX

TO ALL THE VOLUMES, FROM 1830 TO 1850, INCLUSIVE.

NOTE.—These volumes, *twenty-one* in number, embrace nearly two hundred Lectures and Essays, on a great variety of important topics, many of them by some of the ablest scholars and most successful teachers in the country. Besides the Lectures, they contain Records of Proceedings at Annual Sessions of the Institute, held at Boston, Salem, Lowell, Worcester, Springfield, New Bedford, Plymouth, Pittsfield, Northampton, Portland, Bangor, Concord, N. H., Montpelier, Providence, Hartford, and New Haven.

The volumes not having been *numbered*, they are here designated by their respective *dates*.

They may be obtained of TICKNOR & Co., Boston.

Academies and High Schools, their influence on Common Schools, by WILLIAM C. FOWLER, 1831.

Agricultural People, Education for an, SAMUEL NOTT, Jr., 1835.

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Bible in Common Schools, HEMAN HUMPHREY, 1843.

Blind, Education of the, SAMUEL G. HOWE, 1836.

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- Chemistry, History and Uses of, CHARLES T. JACKSON, 1834.
 Classic Taste in Common Schools, LUTHER B. LINCOLN, 1839.
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 Constitutional Law, EDWARD A. LAWRENCE, 1841.
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 Declamation, T. D. P. STONE, 1836; WILLIAM RUSSELL, 1837.
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 Defects of our Systems of Education, R. B. HUBBARD, 1843.
 Diseases of Literary Life, GEORGE HAYWARD, 1832.
 Division of Labor in Instruction, THOMAS CUSHING, Jr., 1839.
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Females, Education of, GEORGE B. EMERSON, 1831; WILLIAM RUSSELL, 1844; JOEL HAWES, 1845.

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Geography, Teaching of, JAMES G. CARTER, 1830; WILLIAM C. WOODBRIDGE, 1833; A. FLEMING, 1841; WILLIAM B. FOWLE, 1845; in connection with History, G. S. HILLARD, 1845.

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German Population of this Country, Prospects of, H. BOKUM, 1835.

Girard College, E. C. WINES, 1842.

Globes, Use of, A. FLEMING, 1841.

God's Plan for Educating Man, C. C. CHASE, 1850.

Government, Science of, as a branch of Popular Education, JOSEPH STORY, 1834.

Grammar, GOULD BROWN, 1831; ASA RAND, 1832; RICHARD G. PARKER, 1838.

High Schools, (See Academies.)

History, in connection with Geography, GEORGE S. HILLARD, 1845; Essay presented by ELIZABETH P. PEABODY, 1850.

Home Preparation for School, JASON WHITMAN, 1846.

Incitements to Moral and Intellectual Well-doing, J. H. BELCHER, 1836.

Infant Schools, WILLIAM RUSSELL, 1830; M. M. CARLL, 1834.

Innovations and Extremes in Education, HUBBARD WINSLOW, 1834.

Instruction, Objects and Means of, A. B. MUZZEY, 1840.

Intellectual Action, its Influence on Civilization, H. R. CLEVELAND, 1836.

Introductory Discourse, FRANCIS WAYLAND, 1830; JAMES WALKER, 1831; FRANCIS C. GRAY, 1832; WILLIAM SULLIVAN, 1833; CALEB CUSHING, 1834; WILLIAM H. FURNESS, 1835; ELIPHA WHITE, 1837; ROBERT RANTOUL, Jr., 1839.

Intellectual Philosophy, ABIJAH R. BAKER, 1833; J. GREGG, 1835.

Intellectual Education in harmony with Moral and Physical, JOSHUA BATES, 1840.

Intellectual Faculties, Development of, JAMES G. CARTER, 1830; Education of, SAMUEL J. MAY, 1846.

Intellectual and Moral Culture, Relative Importance of, ELISHA BARTLETT, 1838.

Jacotot's Method of Instruction, GEORGE W. GREENE, 1833.

Laboring Class, Education of the, THEODORE PARKER, 1841.

Language, Study of, HUBBARD WINSLOW, 1847.

Languages, Living, best Method of Teaching, GEORGE TICKNOR, 1832.

- Languages, Ancient, best Method of Teaching, ALPHEUS S. PACKARD, 1833.
- Language, Universal, SAMUEL G. HOWE, 1842.
- Legislatures, Duties of, in relation to Public Schools in the United States, CHARLES BROOKS, 1849.
- Literary Responsibility of Teachers, CHARLES WHITE, 1838.
- Lyceums, NEHEMIAH CLEAVELAND, 1830; STEPHEN C. PHILLIPS, 1831.
- Manual Labor, Union of with Mental, BERIAH GREEN, 1834.
- Maternal Instruction, and Management of Infant Schools, M. M. CARLL, 1834.
- Mathematics, Teaching the Elements of, THOMAS SHERWIN, 1834.
- Mind, and its Developments, EMERSON DAVIS, 1839.
- Model Schools, THOMAS D. JAMES, 1833.
- Monitorial System, HENRY K. OLIVER, 1830.
- Moral Culture essential to Intellectual Education, E. W. ROBINSON, 1841; H. B. HOOKER, 1846.
- Moral Dignity of the Teacher's Office, J. H. AGNEW, 1843; JOEL HAWES, 1845.
- Moral Education, JACOB ABBOTT, 1831; ROBERT C. WATERSTON, 1835; JOSHUA BATES, 1837; GEORGE B. EMERSON, 1842.
- Moral Influences of Physical Science, 1832.
- Moral Philosophy, ALEXANDER H. EVERETT, 1839.
- Music, Vocal, WILLIAM C. WOODBRIDGE, 1830; JOSEPH HARRINGTON, Jr., 1838; A. N. JOHNSON, 1845.
- Natural History, CLEMENT DURGIN, 1831; AUGUSTUS A. GOULD, 1834; WALTER CHANNING, 1835; JOHN LEWIS RUSSELL, 1837; ASA GRAY, 1841; CHARLES BROOKS, 1844; WILLIAM O. AYERS, 1849.
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- Parents, Duties of, in regard to Schools, JACOB ABBOTT, 1834.
- Parents and Teachers, Mutual Duties of, DAVID P. PAGE, 1838; Co-operation of, JACOB BACHELDER, 1848.
- Penmanship, Prize Essay on the Teaching of, B. B. FOSTER, 1832.
- Phonography and Phonotypy, STEPHEN P. ANDREWS, 1846.
- Physical Education, JOHN C. WARREN, 1830; ABEL L. PIERSON, 1839.
- Physical Science, moral influences of, JOHN PIERPONT, 1832.
- Physiology, EDWARD REYNOLDS, 1833; WILLIAM A. ALCOTT, 1836; EDWARD JARVIS, 1845; of the Skin, JOHN G. METCALF, 1839.
- Political Economy as a Study for Common Schools, AMASA WALKER, 1850.
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- Primary Education, GARDNER B. PERRY, 1833.
 Primary Instruction, Evils of the Present System of, THOMAS H. PALMER, 1837.
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 Reading, WILLIAM RUSSELL, 1837; CYRUS PIERCE, 1843; SAMUEL S. GREENE, 1844.
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 Religious Education, ROSWELL PARK, 1835; CALVIN E. STOWE, 1844.
 Results to be aimed at in School Instruction and Discipline, THOMAS CUSHING, Jr., 1840.
 Rhetoric, SAMUEL P. NEWMAN, 1830.
 School Discipline, HENRY S. MCKEAN, 1835; SAMUEL R. HALL, 1836; JOSEPH HALE, 1844.
 School Government, JOHN D. PHILBRICK, 1848.
 School-houses, their Construction, Furniture and Apparatus, WILLIAM J. ADAMS, 1830; Prize Essay on, WILLIAM A. ALCOTT, 1831.
 School-keeping, a few of the "Hows" of, ROGER S. HOWARD, 1843.
 School Reform, or Teachers' Seminaries, CHARLES BROOKS, 1837.
 Senses, Education of the, WILLIAM H. BROOKS, 1831.
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 Simplicity of Character, as affected by the Common Systems of Education, J. S. DWIGHT, 1841.
 Skin, Physiology of the, JOHN G. METCALF, 1839.
 Social Affections, Importance and Means of Cultivating among Pupils, J. BLANCHARD, 1835.
 Spelling, GIDEON F. THAYER, 1830.
 Spelling-books, HORACE MANN, 1841.
 Studies, to be appropriate to the State of Mental Development, THOMAS P. RODMAN, 1847.
 Taste, Importance of Early Cultivation of, ARIEL PARISH, 1846.
 Teacher, the Perfect, DENISON OLMSTED, 1845.
 Teacher, Characteristics of the True, JOHN D. PHILBRICK, 1850.
 Teachers, Literary Responsibilities of, CHARLES WHITE, 1838; Common Complaints against, JACOB ABBOTT, 1840; Claims of our Age and Country upon, DAVID MACK, 1839; Daily Preparation of, ———, 1842; Duties of, ALFRED GREENLEAF, 1843; JOHN N. BELLOWES, 1844; Dangers of, DANIEL P. GALLOUP, 1844; Moral Dignity of their

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Teachers' Institutes, SALEM TOWN, 1845.

Teaching, Failures in, JOHN KINGSBURY, 1848 ; Thorough, WILLIAM H. BROOKS, 1836.

Universal Language, SAMUEL G. HOWE, 1832.

University, Relation between Board of Trustees and Faculty of, JASPER ADAMS, 1837.

Visible Illustrations, Utility of, WALTER R. JOHNSON, 1832.

Visiting Schools, Duty of, THOMAS A. GREENE, 1840.

Vocal Music, (See Music.)

Young Children, Proper Employment of, SAMUEL J. MAY, 1846.

CATALOGUE OF MEMBERS

(PAST AND PRESENT)

OF THE

AMERICAN INSTITUTE OF INSTRUCTION.

IN accordance with a vote of the Directors, the following List has been compiled by the Censors, from the Records of the Institute. No alterations have been made, except to arrange the names alphabetically, and to indicate *decease*, or *change of residence*, so far as these facts could be easily ascertained.

Besides actual Teachers, the List includes many other friends of Education, of various professions and callings. Female Teachers, also, have from the first been freely admitted to the annual Lectures and Discussions, and have usually constituted a large part of the assembly.

When not otherwise designated, the *Residence* is understood to be in *Massachusetts*. Names of Members known to be deceased, are marked with an asterisk.

| <i>Name.</i> | <i>Residence.</i> |
|---------------------|-------------------|
| *Abbot, Benjamin, | Exeter, N. H. |
| Abbot, Joseph Hale, | Boston. |
| *Abbot, William, | Bangor, Me. |
| Abbott, Gorham D. | New York, N. Y. |
| Abbott, Jacob, | New York, N. Y. |
| Adams, Charles E. | Chelmsford. |
| Adams, Frederic A. | Newark, N. J. |
| Adams, John, | Andover. |
| Adams, John M. | Portland, Me. |
| *Adams, Joseph, | Portland, Me. |
| Adams, Ripley P. | Boston. |
| Adams, Solomon, | Boston. |
| Adams, William J. | Boston. |
| Adams, Zabdiel B. | Boston. |
| Agnew, John H. | New York, N. Y. |
| Aiken, John, | Lowell. |

| <i>Name.</i> | <i>Residence.</i> |
|-----------------------|-------------------------|
| Alcott, A. B. | Boston. |
| Alcott, William A. | Newton. |
| Aldrich, Jonathan, | Worcester. |
| Alden, Charles Henry, | Philadelphia. |
| Allen, C. H. | Walpole, N. H. |
| Allen, Ethan, | Hanover, N. H. |
| Allen, George, | Worcester. |
| Allen, George, Jr. | Boston. |
| Allen, Ira M. | New York, N. Y. |
| Allen, Joseph, | Northboro'. |
| Allen Thaddeus, | Roxbury. |
| Allen, William, | Northampton. |
| Anderson, R. | Boston. |
| Andrews, Abraham, | Boston. |
| Andrews, Alonzo, | New Salem. |
| Andrews, Ethan A. | New Britain, Conn. |
| Angell, Oliver, | Providence, R. I. |
| Anthony, Charles H. | Albany, N. Y. |
| Archer, G. H. | Salem. |
| Armstrong, George W. | Boston. |
| Atwood, John, | Concord, N. H. |
| Austin, William, Jr. | Brookline. |
| Ayers, William O. | Boston. |
| Bacon, Elbridge, | Portland, Me. |
| Bascom, William, | Boston. |
| Badger, B. Jr. | Charlestown. |
| Bailey, Benjamin, | Boston. |
| *Bailey, Ebenezer, | Boston. |
| *Bailey, Joseph, | Boston. |
| Bailey, S. | Worcester. |
| Baker, Abijah R. | Lynn. |
| Baker, Amos, | Boston. |
| Baker, Amos P. | Medford. |
| Baker, Thomas, | Gloucester. |
| Baker, William S. | North Providence, R. I. |
| Ballou, Eli, | Montpelier, Vt. |
| Bancroft, Thomas F. | Lynn. |
| *Bangs, Edward D. | Boston. |
| Banks, Elias, | Portland, Me. |

| <i>Name.</i> | <i>Residence.</i> |
|------------------------|-------------------|
| Barber, Jonathan, | New Haven, Conn. |
| Barbour, Isaac R. | Boston. |
| Barker, J. M. | Boston. |
| Barnard, Eliel, | Northampton. |
| Barnard, Henry, | Hartford, Conn. |
| Button, A. G. | Peacham, Vt. |
| Barnum, H. L. | Cincinnati, O. |
| Barrett, Samuel, | Boston. |
| Barrus, Horace G. | Boston. |
| Barry William, | Lowell. |
| Bartlett, Elisha, | Lowell. |
| Bartlett, Ellis, | New Bedford. |
| Bartlett, Ibrahim, | Quincy. |
| Bartlett, William, Jr. | Bangor, Me. |
| Barton, F. A. | Andover. |
| Batchelder, Jacob, | Lynn. |
| Batchelder, John, | Lynn. |
| Bates, Joshua, | Dudley. |
| Bates, Joshua, Jr. | Boston. |
| Bates, Samuel W. | Boston. |
| Beaman, Edmund A. | Boston. |
| Bean, Simeon, | Gilmantown, N. H. |
| Beecher, Lyman, | Cincinnati, Ohio. |
| Belcher, J. Henshaw, | Utica, N. Y. |
| Bellows, John N. | Barnstable. |
| *Bentley, Rensselaer, | Berlin, N. Y. |
| Bicknell, Quincy, Jr. | Dorchester. |
| Bigelow, Abijah, | Worcester. |
| Bigelow, Samuel, | Cambridge. |
| Bishop, Nathan, | Providence, R. I. |
| *Blaisdale, Silas, | Ashfield. |
| Billings, Nathaniel, | Boston. |
| Blake, George B. | Boston. |
| Blake, Freeman N. | Barnstable. |
| Blake, John L. | ———N. Jersey. |
| Blanchard, J. Jr., | Rockingham, Vt. |
| Blanchard, Jonathan, | Andover. |
| Blanchard, Nathan, | Burlington |
| Bliss, H. N. | Rehoboth. |

| <i>Name.</i> | <i>Residence.</i> |
|--------------------------|---------------------|
| Blood, Daniel S. | Pepperell. |
| Bokum, Hermann, | Cambridge. |
| Bourne, J. W. | Portsmouth, N. H. |
| Boutwell, Benjamin P. | Lyndeborough, N. H. |
| Bradford, Claudius, | Bridgewater. |
| Bradford, Thomas, | Philadelphia. |
| Bragg, Isaac F. | New York, N. Y. |
| Brakenridge, W. S. | Ware. |
| Brewster, J. | Northampton. |
| Brewster, Loring, | Wolcott, Vt. |
| Brigham, Josiah, | Quincy. |
| *Brimmer, Martin, | Boston. |
| Brinsmade, Peter A. | Augusta, Me. |
| Brooks, Charles, | Boston. |
| *Brooks, Franklin H. | St. Clairsville, O. |
| Brooks, William H. | Boston. |
| Brown Addison, | Brattleboro', Vt. |
| Brown, Amos, | Machias, Me. |
| Brown, John T. | Charlestown. |
| Brown, Goold, | Lynn. |
| Brown, Joseph, | Boston. |
| Brown, James W. | Framingham. |
| Brown, Linsley K. | Francestown, N. H. |
| Brown, Nathan, | Bennington, Vt. |
| Brown, Nathaniel, | Boston. |
| Brown, Samuel S. | Concord, N. H. |
| Browne, Daniel I. | Amesbury. |
| Brownson, O. A. | Chelsea. |
| *Buckingham, Edwin, | Boston. |
| Buckingham, Joseph T. | Cambridge. |
| Buck, John L. | Northfield. |
| Bugard, B. F. | Providence R. I. |
| Bulfinch, S. G. | Nashua, N. H. |
| Bulkley, J. W. | Albany, N. Y. |
| Bumstead, Josiah F. | Boston. |
| Bunker, James M. | Nantucket. |
| Burleigh, Jos. Bartlett, | Baltimore, Md. |
| *Burnham, William D. | Cold Spring, N. Y. |
| *Burnside, Samuel M. | Worcester. |
| Burr, La Fayette, | Bristol R. I. |

| <i>Name.</i> | <i>Residence.</i> |
|----------------------|----------------------|
| Burton, Warren, | Salem. |
| Busher, James, | Smithfield, R. I. |
| Butler John S. | Hartford, Conn. |
| Butterfield, John, | Lowell. |
| Caldwell, Jacob, | Hampton Falls, N. H. |
| Calhoun, William B. | Springfield. |
| Callender, Benjamin, | Boston. |
| Camp, Abel Jr. | Morrisville, Vt. |
| Capen, Nahum, | Dorchester. |
| Carll, M. M. | Philadelphia. |
| Carlton, Oliver, | Salem. |
| Carter, Henry, W. | Leominster. |
| *Carter, James G. | Lancaster. |
| Carter, Paschal, | South Reading. |
| Carter, Richard B. | Boston. |
| Carter, Solon, | Leominster. |
| Carter, Sumner L. | Leominster. |
| Casas, F. B. | Boston. |
| Case, M. P. | Newburyport. |
| Case, Rufus, | St. Johnsbury, Vt. |
| Caswell, Alexis, | Providence, R. I. |
| Chadwick, Thomas, | Portland, Me. |
| Chamberlin, E. B. | Newburyport. |
| Chapin, William C. | Rhode Island. |
| Chapman, R. A. | Springfield. |
| Chase, Anthony, | Worcester. |
| Chase, Charles C. | Lowell. |
| Cheever, Ira, | Boston. |
| Chickering, Horatio, | Dedham. |
| Childe, John, | Springfield. |
| Choate, David, | Essex. |
| Church, Jefferson, | Springfield. |
| Chute, Ariel P. | Rochester, N. H. |
| Chute, John, | Portland, Me. |
| Clapp, William D. | Northampton. |
| Clark, Jacob, | Tewksbury. |
| Clark, John, | Amherst, N. H. |
| Clark, Lucius F. | Westfield. |
| Clark, Schuyler, | Foxborough. |

| <i>Name.</i> | <i>Residence.</i> |
|-----------------------|--------------------|
| Clark, Thomas M. | Hartford, Conn. |
| Clarke, Ashur, | Baltimore, Md. |
| Clarke, Dorus, | Waltham. |
| Clarke, N. George, | Montpelier, Vt. |
| Cleaveland, Nehemiah, | Brooklyn, N. Y. |
| Cleveland, A. B. | Cambridge. |
| Cleveland, Edward, | Bath, N. H. |
| *Cleveland, Henry R. | Boston. |
| Clowes, Timothy, | Hempstead, N. Y. |
| Coburn, Alfred, | Boston. |
| Coburn, Joshua O. | Milton. |
| Coffin, William, | Nantucket. |
| Cogswell, Aaron, | Ipswich, |
| Colby, Stoddard B. | Montpelier, Vt. |
| Coleman, Lyman, | Amherst. |
| *Colman, Henry, | Boston. |
| Conant, Levi, | Boston. |
| Conant, Peter, | Charlestown. |
| Congdon, James B. | New Bedford. |
| Converse, Adolphus B. | Thomaston, Me. |
| Converse, J. K. | Burlington, Vt. |
| Cook, Benaiah, | Fitchburg. |
| Cornell, William M. | Boston. |
| Cousin, Victor, | Paris, France. |
| Cowles, John P. | Ipswich. |
| Crane, Jonathan, | Attleboro'. |
| Crombie, Franklin, | Milton. |
| Crooks, James W. | Springfield. |
| Crosby, William G. | Belfast. |
| Cross, A. A. | Montpelier, Vt. |
| Cummings, Asa, | Portland, Me. |
| Currier, John, | Barre, Vt. |
| Cushing, C. W. | Newbury, Vt. |
| Cushing, Daniel, | Providence, R. I. |
| Cushing, Edmund L. | Charlestown, N. H. |
| Cushing H. P. | Newbury, Vt. |
| Cushing, Theophilus, | Hingham. |
| Cushing, Thomas, Jr. | Boston. |
| Cushman, B. | Portland, Me. |
| Cutcheon, L. M | Philadelphia, Pa. |

| <i>Name.</i> | <i>Residence.</i> |
|-----------------------|-------------------|
| Dalton, John C. | Lowell. |
| Day, Henry, | Kentucky. |
| Davis, Benjamin, | Brighton. |
| Davis, Emerson, | Westfield. |
| *Davis, Hezekiah, | Alton, Ill. |
| Davis, Seth, | Newton. |
| Davis, Winslow, Jr. | Boston. |
| Dale, Hervey, S. | Worcester. |
| Danforth, George M. | New York. |
| Dacres, Benjamin, | Montreal. |
| Dean, Paul, | Framingham. |
| Delano, L. H. | Hardwick. |
| De Witt, G. A. | Providence, R. I. |
| Dewey, Orville, | New York. |
| Dickinson, Austin, | New York. |
| Dillaway, Charles K. | Roxbury. |
| Dimock, Henry, | Roxbury. |
| Dodge, Allen W. | Hamilton. |
| Dodge, William B. | ——— Illinois. |
| Dole, Samuel P. | Salisbury. |
| Dorr, Horatio, | Boston. |
| Dorr, J. A. | Boston. |
| Douglass Thomas, | New London. |
| Dow, Neal, | Portland, Me. |
| Dowe, Joseph, | Boston. |
| Downes, R. B. | Andover. |
| Downing, Franklin, | Marlow, N. H. |
| Dowse, Charles D. | Brighton. |
| Drake, Cyrus B. | Royalton, Vt. |
| Draper, Abijah W. | Roxbury. |
| Duncan, L. C. | New Orleans. |
| Dunkin, Christopher, | Cambridge. |
| Dupee, Horace, | Boston. |
| *Durgin, Clement, | Boston. |
| *Durivage, Francis S. | Boston. |
| Dutton, Samuel S. | Bedford. |
| Dwight, Francis, | Geneva, N. Y. |
| Dwight, George, | Springfield. |
| Dwight, John S. | Roxbury. |
| Dwight, Theodore, Jr. | New York, N. Y. |

| <i>Name.</i> | <i>Residence.</i> |
|-------------------------|---------------------|
| Dyer, Joseph M. | Unity. |
| Eaton, Horace, | Middlebury, Vt. |
| Eaton, Cyrus, | Warren, Me. |
| Eaton, George, | Boston. |
| Eaton, J. S. | Andover, |
| Eaton, Lilley, | South Reading. |
| Eaton, William H. | Abington. |
| Eaton, Moses F. | Lowell. |
| Earle, John Milton, | Worcester. |
| Eastman, Joseph B. | Concord, N. H. |
| Eastman, F. S. | Roxbury. |
| Edson, Theodore, | Lowell. |
| Edwards, Alexander, | Framingham. |
| Edes, Henry F. | Kingston. |
| Edwards, Benjamin A. | Framingham. |
| Edwards, B. B. | Andover. |
| *Edmands, Horace S. | Cincinnati, Ohio. |
| Eddy, Henry, | Andover. |
| Eggleston, Nathaniel H. | Hartford, Conn. |
| Ely, Justin, | West Springfield. |
| Ely Joseph M. | Owego, N. Y. |
| Elliott, John S. | Troy, N. Y. |
| Eliot, Samuel A. | Boston. |
| Emerson, Benj. D. | Roxbury. |
| Emerson, Frederick, | Boston. |
| Emerson, George B. | Boston. |
| Emerson, John F. | New Bedford. |
| *Emerson, Joseph, | Wethersfield, Conn. |
| Emerson, N. F. | Chester, N. H. |
| Emerson, Ralph W. | Concord. |
| Erhardt, John, | Newport, R. I. |
| *Everett, Otis, | Boston. |
| Ewer, Charles, | Boston. |
| Fairbank, Josiah, | Milton. |
| Farley, Frederick A. | Brooklyn, N. Y. |
| Farnsworth, James D. | Chelsea. |
| Farnsworth, Benjamin F. | Providence, R. I. |
| Fay, Appleton, | Lowell. |
| Felton, Cornelius C. | Cambridge. |

| <i>Name.</i> | <i>Residence.</i> |
|--------------------------|-------------------|
| Felton, Oliver C. | South Brookfield. |
| Fernald, B. C. | Portland, Me. |
| Ferris, P. W. | Providence, R. I. |
| *Field, Barnum, | Boston. |
| Fisher, Thomas, | Philadelphia. |
| *Fisher, John D. | Boston. |
| Fitch, Austin G. | Charlestown. |
| Fitz, Asa, | Lynnfield. |
| Flagg, Josiah F. | Boston. |
| Fletcher, Levi, | Philadelphia. |
| Flint, J. Morse | Randolph, Vt. |
| Flint, Samuel, Jr. | Salem. |
| *Flint, Timothy, | Cincinnati, Ohio. |
| Foot, Homer, | Springfield. |
| Foot, Solomon, | Castleton, Vt. |
| Forbes, Abner, | Boston. |
| Forbes, George, | Boston. |
| Forbes, Darius, | Boston. |
| Foster, B. Franklin, | London, Eng. |
| Foster, Aaron, Jr. | Danvers. |
| Foster, A. E. | Erie, Pa. |
| Foster, James G. | Danvers. |
| Foster Alfred D. | Worcester. |
| Forrest, William, | New York, N. Y. |
| Fowle, William B. | West Newton. |
| Fowler, William C. | Amherst. |
| Fox, Gurdon, | Hartford, Conn. |
| Fox, Charles, | Boston. |
| Frelinghuysen, Theodore, | Newark, N. J. |
| French, Daniel, | Waltham. |
| Frieze, Henry, S. | Providence, R. I. |
| Frost, Barzillai, | Concord. |
| Frost, John, | Philadelphia, Pa. |
| Fuller, Hiram, | Providence, R. I. |
| Fuller, Ezra, | Boston. |
| Fuller, James G. | Newton. |
| Furbish, James, | Portland, Me. |
| Gallaudet, Thomas H. | Hartford, Conn. |
| Galloup, Daniel P. | Salem. |

| <i>Name.</i> | <i>Residence.</i> |
|----------------------|-------------------|
| Gammell, A. M. | Warren, R. I. |
| Gammell, William, | Providence, R. I. |
| Gamwell, Albert A. | Providence, R. I. |
| Gannett, Ezra S. | Boston. |
| Gardner, Edward M. | Nantucket. |
| Gardner, Richard, | Gloucester. |
| Gates, Amphion, | Boston. |
| *Gay, Martin, | Boston. |
| *Gerrish, James L. | Salem. |
| Giles, John, | Boston. |
| Guilford, Nathan, | Cincinnati, O. |
| Gird, H. H. | Jackson, La. |
| Gleason, Daniel S. | New York, N. Y. |
| Goddard, Charles, | Andover. |
| Godfrey, John E. | Bangor, Me. |
| *Going, Jonathan, | New York, N. Y. |
| Goldthwait, W. C. | Westfield. |
| Goodrich, Samuel G. | Paris, France. |
| Goodwin, John A. | Duxbury. |
| Gordon, William A. | New Bedford. |
| Gould, Nathaniel D. | Boston. |
| Gould, Samuel L. | Boston. |
| Goward, Isaac, | New York, N. Y. |
| Graham, Sylvester, | Northampton. |
| Granger, Calvin, | Cambridge, Vt. |
| Graves, Jacob, | Lowell. |
| Graves, John W. | Lowell. |
| Graves, Wm. E. | South Boston. |
| Gray, Asahel R. | Coventry, Vt. |
| *Gray, Harrison, | Boston. |
| Gray, Francis C. | Boston. |
| Green, Nathaniel, | Farmington, Me. |
| Greene, Benjamin, | Boston. |
| Greene, Chr. A. | Bridgewater. |
| Greene, George W. | Providence, R. I. |
| Greene, Samuel S. | Worcester. |
| Greene, Thomas A. | New Bedford. |
| Greeley, W. E. | Boston. |
| Greenleaf, Alfred, | Brooklyn, N. Y. |
| Greenleaf, Benjamin, | Bradford. |

| <i>Name.</i> | <i>Residence.</i> |
|-------------------------|-------------------|
| Greenough, Byron, | Portland, Me. |
| Greenough, Jeremiah, | Salem. |
| Gregg, Alexander, | Medford. |
| Gregg, Jarvis, | Boston. |
| Griffen, Henry H. | Andover. |
| Griggs, George, | Brookline. |
| *Grimke, Thomas S. | Charleston, S. C. |
| Griscom, Samuel S. | Philadelphia, Pa. |
| Griscom, John, | New York, N. Y. |
| Gross, Harvey, H. | Torrington, Conn. |
| Grover, Zuinglius, | Providence, R. I. |
| Grund, Francis J. | Philadelphia, Pa. |
| Guild, William, | Newport, R. I. |
| Gulliver, Lemuel, | Charlestown. |
| Haddock, Charles B. | Hanover, N. H. |
| *Haines, Reuben, | Philadelphia, Pa. |
| Hale, Benjamin L. | Geneva, N. Y. |
| Hale, Joseph, | Boston. |
| Hall, Edward B. | Providence, R. I. |
| Hall, Edward Read, | Craftsbury, Vt. |
| Hall, Frederick, | Baltimore, Md. |
| Hall, Luther, | Boston. |
| Hall, Samuel R. | Andover. |
| Hamilton, Henry, J. | Salem. |
| Hanson, Asa, | Portland, Me. |
| Hanson, James H. | Waterville, Me. |
| Harding, Willard, Jr. | Lynn. |
| Harrington, Joseph, Jr. | Hartford, Conn. |
| Harris, George, | Wrentham. |
| Hart, Edward L. | New Haven, Conn. |
| Hart, Simeon, | Farmington, Conn. |
| Hartshorn, Thomas C. | Providence, R. I. |
| Haslam, John, | Charleston, S. C. |
| Hawes, Joel, | Hartford, Conn. |
| Haydn, Otis, | Brookfield. |
| Hayward, T. B. | Boston. |
| Haywood, X. | Troy, N. Y. |
| Hazen, Austin, | Berlin, Vt. |
| Head, George E. | Boston. |

| <i>Name.</i> | <i>Residence.</i> |
|-----------------------|---------------------|
| Head, Joseph, Jr. | Boston. |
| Healy, Joseph, | Pawtucket, R. I. |
| Heard, Nathan, | Worcester. |
| Hearsey, Mason, | Andover. |
| Heath, William, | New Hampton, N. H. |
| Hedge, Frederic H. | Providence, R. I. |
| Hedges, Nathan, | Newark, N. J. |
| Hendee, Charles J. | Boston. |
| Henry, James, Jr. | Little Falls, N. Y. |
| Henshaw, William, | Cambridge. |
| Herrick, Henry, | Knoxville, Tenn. |
| Herrick, Horace, | Groton. |
| Hervey, Ebenezer, | New Bedford. |
| Higginson, J. P. | Boston. |
| Higginson, Henry, | Boston. |
| Hildreth, A. F. | Derry, N. H. |
| *Hildreth, Hosea, | Gloucester. |
| Hill, Alonzo, | Worcester. |
| Hill, Charles H. | Methuen. |
| Hill, Horatio, | San Francisco, Cal. |
| Hills, Reuben, | Lowell. |
| Hinsdale, Charles J. | Blandford. |
| Holbrook, John C. | Boston. |
| Holbrook, Josiah, | New York, N. Y. |
| Hollis, John, | Braintree. |
| Holmes, Daniel C. | Plymouth. |
| Holmes, Sylvester, | New Bedford. |
| Holmes, Thomas, | Londonderry, N. H. |
| Holton, David P. | Southwick. |
| Homer, Benjamin, | Hopkinton. |
| Hood, Jacob, | Salem. |
| Hooker, Hermann B. | Falmouth. |
| Hooker, Josiah, | Springfield. |
| Hosmer, Cyrus, | Concord. |
| Hosmer, E. | Newton. |
| Hotchkin, John, | Lenox. |
| Hotchkiss, Augustine, | Watertown, Conn. |
| Howard, Joseph, | Limerick, Me. |
| Howard, Roger S. | Bangor, Me. |
| Howe, Samuel G. | Boston. |

| <i>Name.</i> | <i>Residence.</i> |
|------------------------|--------------------|
| Howland, Henry J. | Worcester. |
| Howland, John, | New Bedford. |
| Hoyt, Aaron B. | Sandwich, N. H. |
| Hubbard, F. M. | Boston. |
| Hubbard, H. | Pittsfield. |
| Hubbard, R. B. | East Hampton. |
| Hulbert, C. B. | East Sheldon, Vt. |
| Hunt, Eliphalet, | Chelmsford. |
| Huntingdon, Daniel, | North Bridgewater. |
| *Huntington, Jonathan, | Boston. |
| Huntington, S. H. | Hartford, Conn. |
| *Hurlburt, Martin S. | Philadelphia, Pa. |
| Hussey, George, | New Bedford. |
| Hutchins, Charles, | Rockport. |
| Hutchinson, E. C. | Virginia. |
| Hyde, George B. | Boston. |
| Ide, George G. | Nantucket. |
| Ide, Lemuel N. | Boston. |
| Ingham, Alexander, | Middlefield. |
| *Ingraham, Joseph W. | Boston. |
| Jackson, A. | Hartford, Conn. |
| *Jackson, Henry, | Portland, Me. |
| James, Thomas D. | Philadelphia, Pa. |
| Jameson, John A. | Irasburgh, Vt. |
| Jenkins, John F. | New York, N. Y. |
| *Jenks, Francis, | Boston. |
| Jenks, Joseph William, | Boston. |
| Jenks, Richard P. | New York, N. Y. |
| Jenner, Solomon, | New York, N. Y. |
| Jennings, N. R. | New Orleans, La. |
| Jennison, William, | Boston. |
| Jewell, Harvey, | Boston. |
| Jewett, C. C. | Uxbridge. |
| Jewett, Jedediah, | Portland, Me. |
| Jocelyn, Edwin, | Salem. |
| Johnson, Lorenzo D. | Boston. |
| Johnson, A. N. | Boston. |
| Johnson, Osgood, | Andover. |

| <i>Name.</i> | <i>Residence.</i> |
|---------------------|--------------------|
| Johnson, Walter R. | Philadelphia. |
| Jones, Samuel, | Columbia, S. C. |
| Keith, C. S. | Providence, R. I. |
| Keep, N. C. | Boston. |
| *Kendall, Joseph G. | Leominster. |
| Kendall, Pierson T. | Sterling. |
| Kelley, John S. | Brighton. |
| Kellogg, E. H. | Pittsfield. |
| Kellogg, Orson, | New York, N. Y. |
| Kent, Benjamin, | Roxbury. |
| Kimball, Charles, | Boston. |
| Kimball, Charles O. | Cambridge, N. Y. |
| Kimball, Daniel, | Needham. |
| Kimball, David T. | Ipswich. |
| Kimball, Henry C. | Lancaster. |
| Kimball, John, | Salisbury. |
| Kinnicutt, Thomas, | Worcester |
| King, Samuel W. | Lynn. |
| Kingman, Frederick, | Hingham. |
| Kingsbury, John, | Providence, R. I. |
| Kirby, John, | Stonington, Conn. |
| Kirkland, William, | Geneva, N. Y. |
| *Knapp, John, | Boston. |
| Knight, Elbridge, | Westfield, N. Y. |
| Knowlton, John S. | Worcester. |
| Labaree, Benjamin, | Middlebury, Vt. |
| Lamson, Samuel, | Andover. |
| Latham, C. F. | Charlestown. |
| Lawrence, Abbott, | Boston. |
| Lawrence, Edward A. | New Ipswich, N. H. |
| Lawrence, John, | Andover. |
| Lawton, Sanford, | Springfield. |
| Lazell, Warren, | Worcester. |
| Leach, C. A. | Hartford, Conn. |
| Leach, Daniel, | Roxbury. |
| Leach, Josiah | Andover. |
| Lee, Daniel P. | Buffalo, N. Y. |
| Leeds, Benjamin, | Boston. |

| <i>Name.</i> | <i>Residence.</i> |
|------------------------|-------------------|
| • Leeds, Daniel, | Dorchester. |
| Leeds, Henry, | Boston. |
| Leland, Ira, | Barnstable. |
| *Leverett, Frederic P. | Boston. |
| Lewis, James S. | Hingham. |
| Libbey, Joseph, | Portland, Me. |
| *Lienow, Henry, | Boston. |
| *Lincoln, Ensign, | Boston. |
| Lincoln, Luke P. | Plymouth. |
| Lincoln, Luther B. | Deerfield. |
| Lincoln, Solomon, | Hingham. |
| *Lincoln, William, | Worcester. |
| Lindsley, Philip, | Nashville, Tenn. |
| *Littlefield, J. E. | Bangor, Me. |
| *Longfellow, Stephen, | Portland, Me. |
| Lord, Melvin, | Boston. |
| *Loring, Josiah, | Boston. |
| *Louvrier, P. C. | Salem. |
| Lowell, Charles, | Boston. |
| Luther, Calvin, | Boston. |
| Lyford, M. | Townshend, Vt. |
| Mack, David, | W. Cambridge. |
| Mack, Samuel E. | Amherst. |
| *Mackintosh, Peter, | Boston. |
| Macomber, J. M. | Uxbridge. |
| Mackie, Adam, | New Bedford. |
| Magoun, Nathaniel, | Boston. |
| Magoun, William, | Wilbraham. |
| Mandeville, Henry, | New York, N. Y. |
| Mann, Horace, | West Newton. |
| Mansfield, Daniel, | Cambridge. |
| Mariotti, L. de | London, Eng. |
| Marsh, Christopher, | W. Roxbury. |
| Marsh, E. J. | Groton. |
| Marsh, Wolcott, | Brooklyn, N. Y. |
| Marshall, John J. | Framingham. |
| Mason, Cyrus, | New York, N. Y. |
| Mason, Lowell, | Boston. |
| Mather, J. H. | Hartford, Conn. |

| <i>Name.</i> | <i>Residence.</i> |
|-----------------------|--------------------|
| May, Alpha C. | Montpelier, Vt. |
| May, Samuel J. | Syracuse, N. Y. |
| Maynard, John, | Billerica. |
| McElligott, J. N. | New York, N. Y. |
| McKean, Henry S. | Cambridge. |
| *McKean, Joseph W. | Boston. |
| McKeen, Joseph, | New York, N. Y. |
| McKoon, Merritt G. | Oxford, N. Y. |
| McLellan, A. L. | Wentworth, N. H. |
| McNair, John, | Canandaigua, N. Y. |
| Means, James, | Groton. |
| Mellish, John, | Oxford. |
| Melvin, Thomas J. | Dedham. |
| Meriam, Horatio C. | Tyngsboro'. |
| Meriam, Joseph G. | Leominster. |
| Merriam, George,, | Springfield. |
| Merrill, Nathan, | Charlestown. |
| *Metcalf, E. W. | Cambridge. |
| Metcalf, John George, | Mendon. |
| Metcalf, Nathan, | Boston. |
| Mighels, J. W. | Portland, Me. |
| Miles, Henry A. | Lowell. |
| *Miles, Solomon P. | Boston. |
| Miller, Rodney A. | Worcester. |
| Mills, John, | Springfield. |
| Montague, M. L. | South Hadley. |
| Moore, Jonathan F. | Hingham. |
| Moore, W. H. | Manchester, N. H. |
| Morgridge, Charles, | New Bedford. |
| Morrill, Amos, | Salisbury. |
| Morris, Oliver B. | Springfield. |
| Morrison, Robert, | Portsmouth, N. H. |
| Morse, Augustus, | Nantucket. |
| Morse, Hiram A. | Holliston. |
| Morse, Sylvanus, | Bradford. |
| Morton, Ichabod, | Plymouth. |
| Muzzey, Artemas B. | Cambridgeport. |
| Nash, S. A. | Amherst. |
| *Nason, Reuben, | Gorham, Me, |

| <i>Name.</i> | <i>Residence.</i> |
|-----------------------|--------------------|
| Neal, John, | Portland Me. |
| Nelson, Abbott, H. | Carlisle. |
| Nelson, William F. | Monson. |
| *Newman, Samuel P. | Andover. |
| Newton, Benjamin B. | St. Albans, Vt. |
| Nichol, Walter D. | Berkley. |
| Nims, F. | Andover. |
| Norcross, Joel, | Monson. |
| Northend, Charles, | Salem. |
| *Noyes, Moses, | Providence, R. I. |
| O'Barney, James, | Providence, R. I. |
| Obear, Clark H. | New Ipswich, N. H. |
| *Oliver, Daniel, | Cambridge. |
| Oliver, Henry Kemble, | Lawrence. |
| *Oliver, N. K. G. | Boston. |
| Olmsted, Denison, | New Haven, Conn. |
| Orcutt, Hiram, | Thetford, Vt. |
| Osgood, Henry, | Danvers. |
| Osgood, James, | Salem. |
| Otis, Amos, Jr. | Barnstable. |
| *Page, David P. | Albany, N. Y. |
| Page, J. H. W. | New Bedford. |
| Paine, Henry, | Monmouth, Me. |
| Palfrey, Cazneau, | Belfast, Me. |
| Palmer, Thomas H. | Pittsford, Vt. |
| Parish, Ariel, | Springfield. |
| Park, John, | Worcester. |
| Park, Roswell, | Philadelphia. |
| Parker, Benjamin F. | Princeton. |
| Parker, Carleton, | Hopkinton. |
| Parker, J. H. | Hartford, Conn. |
| Parker, John C. | Falmouth. |
| Parker, Rodolph | Brookline. |
| Parker, Richard G. | Boston. |
| Parkhurst, John L. | Gilmanton, N. H. |
| Parkman, Francis, | Boston. |
| Parmenter, Phineas G. | Danvers. |
| Partridge, J. H. | New York, N. Y. |

| <i>Name.</i> | <i>Residence.</i> |
|-------------------------|-------------------|
| Patch, Ephraim B. | Lowell. |
| Payson, John P. | Portsmouth, N. H. |
| *Payson, Thomas, | Peterboro', N. H. |
| Peabody, Nathaniel, | Boston. |
| *Peabody, William B. O. | Springfield. |
| Pearl, Cyril, | Bangor, Me. |
| Peck, Albion P. | Worcester. |
| Peers, Benjamin O. | Lexington, Ky. |
| Peirce, Charles, | Charlestown. |
| Peirce, Cyrus, | Waltham. |
| Peirce, Oliver B. | New York, N. Y. |
| Pelletier, James A. | Boston. |
| Pennell, Calvin S. | Charlestown. |
| Penniman, B. F. | Cincinnati, O. |
| Perkins, Hiram, | West Cambridge. |
| Perry, Amos, | Providence, R. I. |
| *Perry, Clark, | Newbury, Vt. |
| Perry, Gardner B. | Bradford. |
| Pettes, Samuel, | Boston. |
| Philbrick, John D. | Boston. |
| Phillips, Stephen C. | Salem. |
| Pickard, S. | Rowley. |
| Picot, Charles, | Philadelphia. |
| *Pickering, John, | Boston. |
| Pickering, John, Jr. | Boston. |
| Pierce, George, | Andover. |
| Pierce, John A. | Detroit, Mich. |
| Pierce, Otis, | Dorchester. |
| Pierpont, John, | Medford. |
| Pike, Alfred W. | Woburn. |
| Piper, Caleb W. | Troy, Vt. |
| Plimpton, Jeremiah, | Roxbury. |
| Pond, G. C. | Milton. |
| Pool, Franklin, | South Reading. |
| Porter, William S. | Monson. |
| Prentiss, Charles G. | Worcester. |
| Prentiss, John, | Baltimore, Md. |
| *Presbury, S. | Milton. |
| Prest, James, | Harrisburg, Penn |
| Purinton, John, | Portland, Me. |

| <i>Name.</i> | <i>Residence.</i> |
|---------------------------|-------------------|
| Putnam, Rufus, | Salem. |
| Rainey, Thomas, | Cincinnati, Ohio. |
| Rand, Asa, | Boston. |
| Rantoul, Robert, Jr. | Beverly. |
| Reed, Ezra W. | Fitchburg. |
| Reed, Jason, | Milton. |
| Reed, John, | Yarmouth. |
| Reed, Levi, | Roxbury. |
| Reid, Jared, | Belchertown. |
| Rice, Henry, | Boston. |
| Rice, Marshall S. | Newton. |
| Rich, Ezekiel. | Troy, N. H. |
| Richards, James B. | Boston. |
| Richards, J. D. F. | Thetford, Vt. |
| Richards, Lawrence, | Braintree. |
| Richards, Zalmon, | Washington, D. C. |
| Richardson, Amos, | Fryeburg. |
| Richardson, Charles E. H. | Boston. |
| Richardson, Jos. | Hingham. |
| Richardson, Jesse P. | Boston. |
| Ripley, George, | New York, N. Y. |
| Ritchie, James, | Roxbury. |
| Robbins, Jacob, | Washington, D. C. |
| Robbins, Thomas, | Rochester. |
| Robinson, David F. | Hartford, Conn. |
| Robinson, E. W. | Lisbon, Conn. |
| Robinson, James, | Boston. |
| Robinson, John F. | Dorchester. |
| Robinson, John R. | Newburyport. |
| Robinson, Luther, | Boston. |
| Robinson, Septimius, | Morrisville, Vt. |
| Rockwell, John A. | Norwich, Conn. |
| Rockwood, Otis, | Boston. |
| Rodman, Samuel, | New Bedford. |
| Rodman, Thomas P. | Bridgewater. |
| Rodriguez, A. M. de | Boston. |
| Rogerson, Robert, | Boston. |
| Russell, James S. | Lowell. |
| Russell, J. B. | Cincinnati, Ohio. |

| <i>Name.</i> | <i>Residence.</i> |
|-------------------------|---------------------|
| Russell, G. R. | West Roxbury. |
| Russell, William, | Merrimac, N. H. |
| Rust, Richard S. | Northfield, N. H. |
| Rutledge, Edward, | Philadelphia. |
| *Ryder, Thomas P. | Boston. |
| Salter, John, | Portland, Me. |
| *Saltonstall, Leverett, | Salem. |
| Sampson, Guy C. | Burlington, Vt. |
| Sanborn, Edwin D. | Hanover, N. H. |
| Sanborn, Dyer H. | Sandbornton, N. H. |
| Sanborn, Jeremiah, | Lynn. |
| Sanderson, Pearley P. | Boston. |
| Savage, William T. | Houlton, Me. |
| Savery, Benjamin, | Carver. |
| Scamman, S. F. | Springfield. |
| Schoomaker, Marius, | Kingston, N. Y. |
| Scott, E. J. | Montpelier, Vt. |
| Sears, A. G. | Brattleboro', Vt. |
| Sears, Barnas, | Newton. |
| Sedgwick, Charles, | Lenox. |
| Seton, Samuel W. | New York, N. Y. |
| Sever, William, | Abington. |
| Sewall, Kiah B. | Gardiner, Me. |
| Shailer, William H. | Brookline. |
| Shaw, Francis Geo. | W. Roxbury. |
| Shaw, John A. | New Orleans, La. |
| Shaw, Oliver A. | Richmond, Va. |
| Shedd, W. G. T. | Burlington, Vt. |
| Shepard, Isaac F. | Boston. |
| Shepard, William A. | Boston. |
| Sherman, David A. | Chittenango, N. Y. |
| Sherman, J. N. | Charlestown. |
| *Sherman, Joseph, | North Yarmouth, Me. |
| Sherman, William, | Waltham. |
| Sherwin, Thomas, | Boston. |
| Sherwood, William, | New York, N. Y. |
| Shimmin, William, | Boston. |
| Shorey, John L. | Lynn. |
| Shurtleff, Nath'l B. | Boston. |

| <i>Name.</i> | <i>Residence.</i> |
|------------------------|--------------------|
| Skinner, J. Warburton, | Hartford, Conn. |
| Slade, William, | Middlebury, Vt. |
| Smalley, Daniel S. | Roxbury. |
| Smith, Charles S. | Craftsbury, Vt. |
| Smith Joseph, | Providence, R. I. |
| Smith, Jos. W. | Machias, Me. |
| Smith, Lewis, | Waltham. |
| Smith, Oramil H. | Montpelier, Vt. |
| Smith, Worthington, | Burlington, Vt. |
| Southworth, Edward, | Charleston, S. C. |
| Spalding, Horace, | Lynn. |
| Sparrell, W. | Boston. |
| Spaulding, Abel, | Montpelier, Vt. |
| Spaulding, Benj. F. | Hingham. |
| Spaulding, J. S. | Bakersfield, Vt. |
| Spear, Wm. H. | Plymouth. |
| Spencer, Stephen, | Hartford, Conn. |
| Spooner, A. Crocker, | Plymouth. |
| Stearns, Charles. | Springfield. |
| Stearns, Edward J. | Bedford. |
| Stearns, J. G. D. | Hadley. |
| Stearns, Josiah A. | Boston. |
| Stebbins, Calvin, | S. Wilbraham. |
| Steele, Eben, | Portland, Me. |
| Stephens, Lemuel, | Plymouth. |
| Stevens, Henry, | Barnet, Vt. |
| Stevens L. O. | Johnson, Vt. |
| *Stevenson, J. Greely, | Boston. |
| Stimson, Caleb, | Boston. |
| Stockbridge, John C. | Warren, R. I. |
| Stoddard, Wm. H. | Northampton. |
| Stone, Baman, | Roxbury. |
| Stone, Daniel, | Pittsburg, Pa. |
| Stone, Edward P. | Montpelier, Vt. |
| Stone, Levi H. | Glover, Vt. |
| Stone, T. D. P. | New Britain, Conn. |
| Storer, D. Humphreys. | Boston. |
| Stowe, Calvin E. | Brunswick, Me. |
| Streeter, S. F. | Baltimore, Md. |
| *Sullivan, William, | Boston. |

| <i>Name.</i> | <i>Residence.</i> |
|------------------------|-------------------|
| Sumner, Francis C. | Stoughton. |
| Swan, James, | Dorchester. |
| Swan, Reuben, Jr. | Boston. |
| Swan, Samuel, | Boston. |
| Swan, William D. | Boston. |
| Sweetser, Paul H. | S. Reading. |
| Swett, Samuel, | Boston. |
| Swift, Isaac, | Falmouth. |
| Taylor, Eli W. | Williamstown, Vt. |
| Taylor, I. S. D. | Plattsburg, N. H. |
| Taylor, Wm. H. | New Bedford. |
| Tenney, L. | Andover. |
| Tenney, Lionel, | Andover. |
| Tenny, Nath'l, | Byfield. |
| Thayer, A. W. | Northampton. |
| Thayer, Gideon F. | Boston. |
| Thayer, N. | Dorchester. |
| *Thayer, Stephen, | Braintree. |
| Thomas, Benj. F. | Worcester. |
| Thomas, Isaac B. | St. Louis, Mo. |
| Thomas, Sidney A. | New Haven, Conn. |
| Thompson, D. P. | Montpelier, Vt. |
| Thompson, James, | Barre. |
| Thomson, James B. | Nantucket. |
| Thompson, Otis, | Rehoboth. |
| Thresher, Ebenezer, | South Reading. |
| Thurston, E. M. | Charleston, Me. |
| Thurston, James, | Natick. |
| Thurston, John R. | Cambridge. |
| Thurston, N. | Lowell. |
| Ticknor, George, | Boston. |
| Ticknor, William D. | Boston. |
| Tillinghast, Nicholas, | Bridgewater. |
| Tillson, Joseph, | Hingham. |
| Tinkham, F. | Portland, Me. |
| Titcomb, George, | Boston. |
| Tobey, Thomas W. | Colebrook, Conn. |
| Tolman, James, | Boston. |
| Tolman Samuel, Jr. | Stoughton. |
| Torrey, Charles T. | Chelsea. |

| <i>Name.</i> | <i>Residence.</i> |
|------------------------|-----------------------|
| Torrey, Henry W. | New Bedford. |
| Tower, David B. | Boston. |
| Town, Salem, | Aurora, N. Y. |
| Tracy, E. C. | Boston. |
| Trask, George, | Warren. |
| Tuck, Jacob, | Manchester. |
| *Tuckerman, Joseph, | Boston. |
| Turnbull, Robert, | Hartford, Conn. |
| Turner, Wm. W. | Hartford, Conn. |
| Tweed, Benj. F. | South Reading. |
| Tweed, Harrison, | Taunton. |
| Tyler, William, | Northampton. |
| Upham, Wm. D. | North Kingston, R. I. |
| Vaill, Wm. K. | Salem. |
| Vale, G. | New York, N. Y. |
| Valentine, C. E. | Boston. |
| Valentine, E. F. | Cambridge. |
| Valentine, Elliot, | Bangor, Me. |
| Valentine, John W. | Charlestown. |
| *Vaux, Roberts, | Philadelphia, Pa. |
| Vose, Robert, | Dorchester. |
| Walker, Amasa, | N. Brookfield. |
| Walker, Cornelius, | Boston. |
| Walker, Moses W. | Charlestown. |
| Wallis, Andrew, | Beverly. |
| Ward, Malthus A. | Salem. |
| Warren, George W. | Boston. |
| Warren, Ira, | Hingham. |
| Warren, James L. L. F. | Brighton. |
| Warren, Joseph, | Bakersfield, Vt. |
| Warren, Richard, | Boston. |
| Washburn, Asahel, | Montpelier, Vt. |
| Washburn, Emory, | Worcester. |
| Washburn, Ichabod, | Worcester. |
| Watkinson, David, | Hartford, Conn. |
| Watts, Alvah B. | Danville, Vt. |
| Wayland, Francis, | Providence, R. I. |

| <i>Name.</i> | <i>Residence.</i> |
|---------------------|----------------------|
| Webster, Alonzo, | Danville, Vt. |
| Weld, Allen H. | Cumberland, Md. |
| Weldon, Jonathan, | Providence, R. I. |
| Wellington, O. H. | Richmond, Va. |
| Wells, E. M. P. | Boston. |
| Wells, Samuel, | Northampton. |
| Wells, William H. | Newburyport. |
| Weston, G. L. | Boston. |
| Weston, Edward P. | Gorham, Me. |
| Wetherell, Leander, | Rochester, N. Y. |
| Wheeler, Abel, | Boston. |
| Wheeler, F. B. | Jericho, Vt. |
| Wheeler, Henry, | Worcester. |
| Wheeler, Wm. F. | Lincoln. |
| White, Charles, | Owego, N. Y. |
| *White, Elipha, | John's Island, S. C. |
| White, Thomas F. | Hanover. |
| White, Wm. A. | Watertown. |
| Whiting, Benj. S. | Hingham. |
| *Whitman, Bernard, | Waltham. |
| *Whitman, Jason, | Lexington. |
| Whitmore, Wm. R. | Newton. |
| Whitney, Abel, | Boston. |
| *Whitney, Barnabas, | Boston. |
| Whittier, James L. | Boston. |
| Wight, Daniel, Jr. | Natick. |
| Wight, Otis C. | Washington, D. C. |
| Wilbur, Hervey, | Newburyport. |
| Wilcox, H. A. | Providence, R. I. |
| *Wilder, Jonas, | Brighton. |
| Wilder, Richard E. | ———Kentucky. |
| Wiley, Frederick S. | South Reading. |
| Williams, S. P. | Montpelier, Vt. |
| Wilson, Samuel S. | Charlestown. |
| Winchell, J. M. | Syracuse, N. Y. |
| Winslow, Frank, | Portland, Me. |
| *Wirt, William, | Baltimore, Md. |
| *Wisner, Benj. B. | Boston. |
| Witter, John, | Plainfield, Conn. |
| *Woart, J. Loring, | ———Virginia. |

| <i>Name.</i> | <i>Residence.</i> |
|-------------------------|--------------------|
| Woolson, Moses, | Portland, Me. |
| Wood, James, | Lebanon, N. H. |
| Wood Reuben H. | Stow, Vt. |
| Wood, W. H. | Boston. |
| Woodbridge, Jonathan E. | Worcester. |
| Woodbridge, Wm. | Boston. |
| *Woodbridge, Wm. C. | Boston. |
| Woodbury, Peter P. | Bedford, N. H. |
| Woods, Alva, | Tuscaloosa, Ala. |
| Woodward, Eben, | Newton. |
| Worcester, Joseph E. | Cambridge. |
| Worcester, David, | Bangor, Me. |
| Worcester, Taylor G. | Cambridge. |
| Workman, William, | Worcester. |
| *Wrifford, Allison, | Boston. |
| Wright, Henry C. | Philadelphia, Pa. |
| Wright, Theo. L. | Hartford, Conn. |
| Wyman, Edward, | St. Louis, Mo. |
| Yates, Andrew, | Chittenango, N. Y. |
| Young, Wm. | Hartford, Conn. |

ERRATUM.—Page 45, 3d line from bottom, for Bucer, read Bacon.